





Whilst this Isle of GREAT BRITTAINE keeps y name
CANDERS BRITANIA shall Improve his FAME.

REMAINES
Concerning
BRITAIN:
THEIR

*Languages,
Names,
Surnames,
Allusions,
Anagrammes,
Armories,
Monies,*

*Empreses,
Apparell,
Artillarie,
Wise Speeches,
Proverbs,
Poesies,
Epitaphs.*

Written by WILLIAM CAMDEN
Esquire, Clarenceux, King of Armes,
Surnamed the LEARNED.

The sixth Impression, with many rare Antiquities
never before imprinted.

By the Industry and Care of JOHN PHILIPOT *Somerset*
Herald: and W.D. Gent.

LONDON,

Printed for Simon Waterston and Robert Clavell, and are to be
sold at the Sign of the Globe in St Pauls Church-yard. 1657.

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Printed by Thomas Warren, for Isabella Waterfen, 1657.

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Geography
Political
Economic
Social
Literary
Scientific
Artistic
Religious
Moral

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Written by WILLIAM GARDNER

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by the author of

John P. R. R.

London: George Routledge & Sons, Ltd.

LONDON

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Im LONDON,
Printed for *Simon Miller*, and are to beſold at the Sign of the
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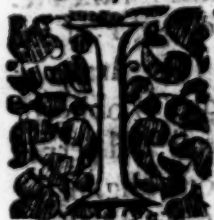
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TO THE
HIGH AND MIGHTY PRINCE,
CHARLES LODOWICK,

By the Grace of God, Prince Elector,
Arch-Bishop and Vicar of the Sacred Empire,
Count Palatine of the ancient Principality of the Rhene, Duke of Bavaria, and
Knight of the most illustrious Order
of the GARTER.

SIR,



That hath pleased your Highness to acknowledge to have received much contentment in reading the description of Great Britaine, made by William Camden Esquire,

Clarenceux, King of Armes. And this Book being the remaines of that greater work was collected by him, and being now (with some Additions of mine) to be Printed, it most humbly craves Patronage from your Highnesse. The Author was worthily admired

red for his great Learning, Wisdome, and
Virtue through the Christian world. And as
Philippus ad Vespasianum, Benefactori mentis est
& plenum ingenii studio fateri per quos pro-
fessio; it were a crime most wicked, if I
should not acknowledg to have received
many helpes and much furtherance from
him in the profession and quality wherein
I serve his Majesty. But while I am menti-
oning Benefits, I were worthy of the foulest
censure my self, if I should not confesse that
the greatest happiness that ever hath or can
befall me, was my imployment for the Pre-
sentation of the most Noble Order of the
Garter, to your Highnesse in the Army at
Bucknell. And standing thus deeply obliged,
I shall ever pray, that successfull and perpe-
tuall felicity may crown your Highnesse,
and that in your Princely Clemency you
will afford a gracious acceptance to the
humble indeavours of

Your Highnesse thrice humble

and most faithfull servant,

JOHN PHILIPPS,

Somerset Herald.

BRITAIN.



Hereas I have purposed in all this
Treatise to confine my self within
the bounds of this Isle of *Britaine*, it
cannot be impertinent; at the very
entrance, to say somewhat of *Brit-
taine*, which is the only subject of
all that is to be said, and well known
to be the most flourishing and ex-
cellent, most renowned and famous Isle of the whole world:
So rich in commodities, so beautiful in situation, so reple-
ndent in all glory, that if the most Omnipotent and suffi-
cient the world round like a ring, as he did like a globe, it
might have been most worthily the only genuine church.

For the aire is most temperate and wholesome, and in
the midst of the temperate Zone, subject unto storms
and tempests as the more Southerne and Northerne are;
but stored with infinite delicate fowles. For waters, it is
walled and garded with the Ocean, most commodious for
trafficke to all parts of the world; and waied with plea-
sant fishfull and navigable rivers, which yield safe havens
and roads, and furnished with shipping and Sallors, that it
may rightly be termed the *Lady of the Sea*. That I may say
nothing of healthfull Bathes, and of Meeres stored both
with fish and fowl; The earth fertile of all kind of graine,
manured with good husbandrie, rich in minerals of coal,
tinne, lead, copper, not without gold and silver, abundant
in pasture, replenished with cattell both tame and wilde,
(for it hath more Parks than all *Europe* besides),

Britaine.

ly wooded, provided with all complete provisions of War, beautified with many populous Cities, fair Burroughs, good towns, and well-built Villages, strong Munitions, magnificent Pallaces of the Prince, stately houses of the Nobilitie, frequent Hospitals, beautifull Churches, fair Colledges, as well in other places, as in the two Universities, which are comparable to all the rest in Christendome, not onely in antiquitie, but also in learning, buildings, and endowments. As for government Ecclesiasticall and Civil, which is the very soul of a kingdom, I need to say nothing, when as I write to home-borne, and not to strangers.

But to praise Britaine according as the dignitie thereof requires, is a matter which may exceede if not tire the happiest wit furnished with the greatest variety of learning; and some already have busied their brains and penmes herein with no small labour and travel: let therefore these few lines in this behalf suffice, out of an ancient Writer.

Britaine then as a glorious Isle, extolled and renowned among all Nations, the navies of Tharsis cannot be compared to thy shipping, bringing in all precious commodities of the world: the Sea is thy wall, and strong fortifications do secure thy Ports: Chivalrie, Clergie, and Merchandize do flourish in thee. The Pillars of Genoa, and Venetians do bring thee Spices, Empricks, and Carburates from the East: Asia serveth thee with silk and purple, Africa with Cinnamon and Balm, Spain with Gold, and Germanie with Silver: Thy floures Flanders doth drop Cloth for thee of thine own stuff: Thy Gallies doe send thee Wine: Buck and Doe doe give thee full store of Harrest: Drovers of Cattel, and Flocks of Sheepe upon thy Hills: All the perfection of the goodliest Jewels in thee: Thou hast all the Fount of the ayr: In plenty of Fish thou dost surpass all Regions: And albeit thou art not streched out with large limits, yet bordering Nations do thee with silence, do wonder at thee for thy best place: In the sword thou hast turned into a Plough, peace and Religion flourish in thee: so that thou art a mirror to all Christian Kingdomes.

e asaigne thm
under the
Crown of Eng-
land.

Britaine.

Adde hereunto (if you please) these few lines out of a far more ancient *Panegyrist* in the time of *Caesar* the Great. O happy Britain and more blisfull than all other Regions: Nature hath enriched thee with all commodities of heaven and earth; whereby there is neither extreme cold in Winter, nor scorching heat in Summer; wherein there is such abundant plenty of Corn, as may suffice both for Bread and Wine: wherein are woods without wilde Beasts; and the Fields without noysem Serpents; but infinite numbers of milch Cattell; and Sheep weighell down with rich Fleeces: And that which is most comfortable long dayes and light some nights.

So that, not without cause, it was accounted one of the fairest and most glorious Plumes in the triumphant Diademe of the Roman Empire, while it was a Province under the same; and was truly called by *Charles the Great*, The Store-house, and Granary of the whole Western world.

But whereas the said *Panegyrist* falleth into a glad some admiration, how from hence there hath risen glorious Princes; A good Gods honoured throughout the whole world: That if ever, as it was lately to our glorious joy, evidently and effectually verified in our late Sovereign, of most dear, sacred, and ever glorious memorie *Q. Elizabeth*, the honour of her time; and the mirror of succeeding ages: for with an assured confidence, we hope it will likewise be proved true in her undoubted and rightfull successor, our dread Lord and Sovereign. That to this endless Honour, *Mercy* and *Truth*, *Righteousnes* and *Peace* may here live together; and true Religion, with her attendant Joy, *Happiness*, and *Glory*, may here for ever seat themselves under him; in whose person the two mighty kingdoms of *England* and *Scotland* hitherto severed, are now conjoynd; and begin to close together into one; in their most antient name of *Britain*.

If any would undertake the honour and precedence of *Britain* before other Realms in serious manner (for here I protest once for all, I will pass over each thing lightly and slightly) a world of matters; the first view would present

it esse uero hinc. As that the true Christian Religion was planted here most anciently by Joseph of Arimathea; Simon Zelotes; Aristobulus; yea by Saint Peter, and Saint Paul, as may be proved by *Dorothius, Theodoretus, Socrates*, and before the year of Christ 100. it was propagated, as *Tertullian* writes, to places of *Britaine*, inaccessib. Romanis, whither the *Romans* never reached; which cannot be understood but of that part which was after called *Scotland*. The Kingdoms also are most ancient, held of God alone, acknowledging no superiours, in no allegiance to Emperours or Pope. The power of the Kings more absolute, than in most other Kingdoms; their territories very large; for the Kings of *England*, beside *Island*, have commanded from the Isles of *Cornwall*, to the *Pyrene* Mountains, and are descended Kings of all *France* by descent. The Kings of *Scotland*, beside the ample realm of *Scotland*, commands the good Western Isles the 30 of *Orkney* and *Scheland*. Also, which was accounted a speciall note of Majesty in former ages; The Kings of *England*, with them of *France*, *Jerusalem*, *Nepesin*, and afterward *Seotland*, were anciently the onely admitted Kings of *Christendome*: which manner began among the *Jews*, was discontinued at length by the Christian Emperours of *Constantinople*, with this word at the appointing, *Propter*, that is *Babylon*, and *123. 45. 8. De ueritate*, and from thence was this sacred chrismome brought to us and the other Kingdoms. In respect whereof our Kings are capable of spirituall jurisdiction, according to that of our Law, *Reges sacri alicuius sunt spiritualis iurisdictio*, *the cap. 20. l. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

The. More in the Debellation
Parl. 43. Edw. 3.

Cypriotes.
Term. Hilarii
33. Edw. 3.

Charisma of
Dollor Tooker.

As for that admirable gift hereditary to the appointed Princes of this Reache, intenuing the Kings *Quill* I referre you to the dearned Disconferre thereof lately written. Neither would it be forgotten, that *England* in the opinion of the Popes (when they said the world and then auctoritie was held sacred) was preferred, because it contained in the *English* Church Division, two large Provinces, which had the *English* King for their Archbishop; whereas *France* had but one;

Britaine.

one: That *Scotland* was by them accounted an exempt
kingdome, and a peculiar properly appertaining to the Ro-
mish Chappell. And which was accounted in that age a mat-
ter of honour, when all Christianity in the Council of
Constance was divided into Nations. *Anglo* and *Natio* was
one of the principal, and no subalterne. As also that in times
past, the Emperour was accounted *Major* *Alm* *Ecclesia*,
the King of *France* *Filius* *Minor* and the King of *England*
Filius *Tertius*, & *Adoptivus*. And so in generall Councils,
as the King of *France* had place next the Emperour on the
right hand, so the King of *England* on the left, & the Kings
of *Scotland* as appeareth in an ancient Roman Provinciall,
had next place before *Castile*. And how soever the *Spaniard*
since *Charles* the 5. time challengeth the primum place in
regard of the largenesse of his dominions: Pope *Julius* the
second gave sentence for *England* before *Spain* in the time
of King *Henry* the seventh.

The Archbishops of *Carterbury*, who were anciently
stiled *Arch* *bis* *ps* of *Britaine*, were adjudged by the Popes,
tanquam *alarius* or his *Pontificis* *Majoris*; & they had their
place in all generall Councils, at the Popes right foot. The
title also of *Defensor* *fidei*, is as honourable, and more just-
ly conferred upon the King of *England*, than either *Chri-*
stianissimus upon the French, or *Carb* *us* upon the *Spani-*
ard. Neither is it to be omitted, which is so often re-
corded in our Historie, when *Brithwald* the Monke, not
long before the Conquest busied his brain much about the
succession of the Crown, because the bloud Royall was
almost extinguished, he had a strange vision, and heard a
voice, which forbade him to be inquisitive of such mar-
ters, resounding in his ears. The kingdome of *England* is
Gods own kingdome, and for it God himself will provide. But
these and such like are more fit for a gravey treatise than
this. I will performe that I promised in handling nothing
seriously, and therefore I will bring you in some Poem, to
speak in this behalf for me, and will begin with old *Al-*
fred of *Beuxlie*, who made this for *Britaine* in generall,
which

Epist. Romif.
Sept. ad Ed. 1.
reg. Anglie.

Ann. 1502

in univ. lib. 104
mark 104

which you must not read with a censorious eye; for it is, as the rest I will cite, of the middle age, having heretofore used all of more antient and better times in another work. But thus said he of Britain.

Insula praeclara quae toto vix eget orbe,

Et cuius totus indiget orbis opes.

Insula praeclara, cuius miratur, & optes,

Delicias Salomon, Othaviani opes.

For Scotland the North part of Britain, one lately in a far higher strain, and more Poetically, sung these

Quae tibi fragiferæ membra bis iugera glabæ,

Aut eris gravidas, & plumbi ponderosius, &

Es piceas auro montes, ferrugineas,

Deq; metalliferis manantia flumina venis.

Quæque hanc alias communita commoda gentes?

For Wales on the West side of Britain an old riming Poet sung thus:

Terra, sacunda, fructibus, & carnibus, & piscibus,

Domesticis, Sylvestribus, Bobus, Equis, & Ovibus.

Lata cuncta seminibus, cultis, spicis, graminibus,

Arvis, pratis, pecoribus, herbis, gaudet & floribus.

Fluminibus, & fontibus, convallibus, & montibus.

Convulles pastum proferunt, Montes metalla conforunt

Carbo sub terra corde, crescit viror in vertice.

Calorem per arvis regulas, praebeat ad tellus regular,

Epulans materia, mel, lac, & lactis insula.

Adalsum, mado, cervisia, abundat in hac patria.

Et quicquid vita congruit, uberim terra tribuit.

Sed ut de tantis ditibus, multa concludam brevibus;

Stat hoc in orbis angulo, ut si Deus a seculo

Hanc daret promptuarium euntiorum satuarium.

But for England an old Epigramatist made these with a Prosopopoeia of Nature, the indulgent mother to England, which doth comprise as much as the best wits can now conceive in that behalf.

Anglia terra ferat, tibi pax secura quæ erit,

Ad multiplicem luxum moerx opulenta dedit.

Hildebertus Bishop of Main.

Tu nimio nec stricta gelu, nec sidera fervens,

Clementi celo, temperieq; places.

Cum pateres Natura partus, varioq; favore

Divideret dotes omnibus una locis:

Soposuit potiora tibi, matremque professo

Insula sis felix, plenaque pacis, a c.

Quicquid amas luxus, quicquid desiderat usus,

Ex te proveniet, vel aliando tibi.

Accordingly it is written in the Black Book of the Exchequer, that our Ancestors termed England a Store-house of treasure, and a Paradise of pleasure, in this verse;

Divitisque sinum, deliciisque larem.

So that not without cause Pope Innocentius the 4. most willingly, and especially desired to see *Divitias Londini, & delicias Westmonasterii*. And would often say, *That England was a Paradise or garden of pleasure, a Pit which could never be drawn drie, and where much was, much might be had.*

And accordingly in that age these verses were written in praise of England.

Anglia dulcis solum, quod non aliena recensquo

Sed tua dulcedo pristina dulcis facis

Qua nihil a Gallis, sed Gallia mutuat a te,

Quicquid honoris habet, quicquid amoris habet.

Merry Michael the Cornish Poet piped this upon his Otten pipe for England, but with a mocking compassion of Normandy, when the French usurped in the time of K. John.

Nobilis Anglia, pecula, prandia, donat & ara.

Terra irrevocabilis & sociabilis, agmine plena.

Omnibus utilis Anglia fertilis est, & amara

Sed miserabilis & lachrymabilis absque carere.

Neustria debilis, & modo scibilis est, quia serva.

I know not whether these of Henry of Huntington though more antient, are worthy to be remembered.

Anglia terrarum decus, & floris, sanctimarus,

Est cunctis suis fertilitate boni.

Externas gentes consumptis robori egentes,

Cum jamus ladit, retereat & perficit.

*Commoda terra satis, miranda fertilitas,
Prosperitate viget, cum bona pacis habet.*

Old *Robyn* of Gloucester in the time of King *Henry* is the 3.
honoured his countrey with these his best English rimes,
which I doubt not but some (although most now are of the
new cut) will give the reading.

*England is a well good Land; in the stead best
Set in the one end of the world, and reigneth west.*

*The Sea girth him all about, he stints as an yle,
Of foote is need the lesse doubt; but it be through gile
Of folke of the self land, as we hath I say while
From South to North it is long, eight hundred mile,
And two hundred mile broad from East to West to wend
Amid the land so it might be; and not as in the one end,
Plentie men may in England of all good see,
But folk it agyle, o'ther years the worse and worse be.
For England is full enough of fruit and of greene,
Of Woods and of Parks; that joy it is to seene.*

Have patience also to reade that which followeth in him
of some cities in this Realme.

*In the countrey of Canterbury, most plenty of Fish is,
And most chase of wild beasts; about Salisbury I wis.
And London Ships most, and Wine at Winchester.
As Harford Sheep and Oxen and Fruit at Worcester,
Grape about Coventry; and Iron at Gloucester.
Admell, Lead, and Tann in the countrey of Exeter.
Beer-wike of fairest mead: Lincolne of fairest men.
Cambridge and Huntingham most plenty of deep venne.
Elic of fairest place: of fairest sight Rochester.*

Farre shor was he that would comprise the excellencies of
England in this one verse.

*Monies, Fowles, Pomes, Bestes, Famine, Laine,
Mounains, Rounnais, Bridges, Churches, women & wool,
Although in these is surpasseth. But to conclude this, most
truly our *Durham* singeth of this our countrey.*

San, Daril,

*The fairest land, that from her shrifts the rest,
As if she was a dow for the world beside,
A world within her self with wonders best.*

The



The inhabitants of Britain.



All the Regions with the whole worlds frame, and all therein was created by the Almighty, for his last and most perfect work, that *cicero* goodly, upright, provident, subtle, wittie, and reasonable creature, which the Greeks call *ἄνθρωπος*, for his upright look; the Latines *Homine*, for that he was made of *Mold*;

Pet. Romm.

and we with the Germans, call *man*, whose principall part, the mind, being the very image of God, and a pettie world within himself: so he assigned in his divine providence, this so happy and worthy a region to men of answerable worth, if not surpassing, yet equalling the most excellent inhabitants of the earth, both in the endowments of mind, lineaments of body, and their deportment both in peace and war, as if I would enter into this discourse, I could very easily shew.

But overpassing their naturall inclination by heavenly influence, answerable to the disposition of *Aries*, *Leo*, and *Sagittary*; and *Jupiter*, with *Mars* dominators for this North west part of the world, which maketh them impatient of servitude, lovers of liberty, martiall and courageous; I will onely in particular note somewhat, and that summarily of the Britains, Scottish, and English, the three principall Inhabitants.

Ptol. in Quadrip.

The Britains, the most ancient people of this Isle anciently inhabited the same from sea to sea, whose valour and prowess is renowned both in Latine and Greek monuments, and may appear in these two points which I will here onely note. First, that the most puissant Roman forces,

Britains.

Plinius.

ces, when they were at the highest could not gain of them (being but then a half-naked people) in thirty whole years, the countries from the Thames to *Strivling*. And when they had gained them, and brought them into forme of a Province, they found them for warlike a people, that the Romans levied as many Cohorts, Companies and Ensignes of Britains from hence for the service of *Armenia*, *Illyricum*, their frontire Countries, as from any other of their Provinces whatsoever. As for those Britains which were farther North, and after, as is most probable, called *Picts* (for that they still painted themselves when the Southern parts were brought to civillize) they not onely most courageously defended their libertie, but opposed the Romans with continuall and most dangerous incursions.

Notitia provinciarum.

Pict Britains.

Welsh Britains.

The other remainder of the Britains, which retired themselves to the West parts, now called *Wales*, with like honour of fortitude, for many hundred years repelled the yoke both of the English and Norman slavery: in which time how warlike they were, I will use no other testimony than that of King *Har.* the second, in his letter to *Emperor* of Constantinople: The Welsh Nation is fradventurous, that they dare encounter naked with armed men, ready to spend their blood for their country, and pour their life for wars. How active and servicable they were when King *Rich.* Cad. de. lion lead an army of them into France, have the testimony of *William Bruns* (who then lived) in his fifth book of *Philippides*.

Provinciae Britanniae Anglorum finibus agnoscitur

et ultra non immensum mare videtur, sed numerosa

per loca dissimulata, fortisque singulae

Innot, nostri vastanti consinia regionis

Gallia multitudine habet, non minus illa per

Indigenas, prout propinquum quod ferat ad usum

Pro amicitia sibi, sedum pro pace frequenter

Irascitur, etiamque per loca singula

Nonnulli quidem, etiamque per loca singula

Nonnulli quidem, etiamque per loca singula

Frigu.

*Frigus doct a patris, nulli cessura labori,
Veste brevi, corpus nullis aere vasis: ad ardua corpora
Nec minus thorace latus, nec casside frontem
Sola gerens, hosti & adans quibus inferat, arma,
Clavam cum iaculo, & onabula, gestas bipennem,
Ancum cum pharetris, nodosque tela, vel hastam
Assiduus gaudens praeclis, fusoque cruro.*

How afterward in process of time they conformed themselves to all civillitie, and the reason thereof, appeareth by these lines of a Poet then flourishing.

*Mores antiqui Britonum jam ex convictu Saxonum
Commutantur in melius, ut patet ex his clarius.
Hortos & agros excolunt, ad oppida se conferunt,
Et loricae equitant, & calcanti pod rans,
Urbano se reficiunt, & sub t apotis dormiunt
Ite judicentur, Anglici nunc potius, quam wallici.
Hujus si quaratur ratio, quietius quam solio
Cur illi vivant hodie, in causa sunt divitiarum,
Quas cito gens haec perderet, si passim nunc conspiceret.
Timor damnis hos retrahit, nam nil habens nil metuit.
Et ut dixit Sarracenus: Cantat portator vacuus
Coram latrone tutior, quam phalaratus disior.*

And since they were subjected to the Imperiall Crowne of England, they have, to their just praise, performed all parts of dutifull loyalty and allegiance most faithfully thereunto, plentifully yielding Marriall Captains, judicious Civililians, skilfull common Lawyers, learned Divines, compleate Countiers, and adventrous Souldiers. In which commendations their cousins the Cornishmen do participate proportionably, although they were sooner brought under the English command.

Great also is the glorie of those Britains, which in that most dolefull time of the English invasion, withdrew themselves into the West parts of Gallia, then called Armorica: For they not onely saved themselves there, against the Romans (then indeed slow and heavy feeling) and the French: but also imposed their name to the Countrey, held and defended

*Armoricae or
French Britains.*

fended the same against the French, untill in our Grandfathers memory, it was united to *France*, by the sacred bonds of matrimonie.

Scottishmen.

See lib. 1.

Next after the Britains, the Scottish men coming out of *Ireland*, planted themselves in this Isle on the North side of *Cluid*, partly by force, partly by favour of the *Pictes*, with whom a long time they annoyed the Southern parts, but after many bloody battels amongst themselves, the Scottish men subdued them, and established a kingdom in those parts, which with manlike courage and warlike prowess, they have maintained, and have purchased great honour abroad. For the French cannot but acknowledge they have seldome achieved any honourable acts without Scottish hands, who therefore are deservedly to participate the glory with them. As also divers parts of *France*, *Germany*, and *Switzerland*, cannot but confess, that they owe to the Scottish Nation, the propagation of good letters, and Christian Religion amongst them.

Englishmen.

See afterward
in Languages.

After the Scottishmen, the Angles, Englishmen or Saxons, by Gods wonderfull providence were transplanted hither out of *Germany*; a people composed of the valiant *Angles*, *Jutes*, and *Saxons*, then inhabiting *Jutland*, *Holsten*, and the sea coasts along to the river *Rhene*; who in short time subduing the Britains, and driving them into the mountainous Western parts, made themselves by a most complete conquest, absolute Lords of all the better soyl thereof, as far as *Orkeney*. Which cannot be doubted of, when their English tongue reacheth so far along the East coast, unto the farthest parts of *Scotland*, and the people thereof are called by the *Highland-men*, which are the true Scots, by no other name then *Saxons*, by which they also call us the English.

This warlike, victorious, stiff, stout, and vigorous Nation, after it had as it were taken root here about one hundred and sixtie years, and spread his branches farre and wide, being mellowed and mollified by the mildness of the

soyl and sweet air, was prepared in fullnesse of time for the first spirituall blessing of God, I mean our regeneration in Christ, and our ingrafting into his mysticall body by holy Baptism. Which *Bede* our Ecclesiasticall Historian recounteth in this manner, and I hope you will give it the reading. *Gregory* the Great Bishop of *Rome*, on a time saw beautifull boyes to be sold in the market at *Rome*, and demanded from whence they were; answer was made him out of the Isle of *Britain*. Then asked he again, whether they were Christians or no? they said no. *Alas* for this said *Gregory*, that the soul fiend should be Lord of such fair folks; and that they which carry such grace in their countenances should be void of grace in their hearts. Then he wold know of them by what name their Nation was called; and they told him, *Anglesmen*. And justly be they so called (quoth he) for they have Angellike faces, and seem meete to be made coheirs with the Angels in heaven.

Lib. 3. Cap. 1.

Since which time, they made such happie progress in the Christian profession both of faith and works, that if I should but enter into consideration thereof, I should be overwhelmed with main tides of matter. Many and admirable monuments thereof, do every where at home present themselves to your view, erected in former times (and no small number in our age, although few men note them) not for affectation of fame, or ostentation of wealth, but to the glory of God, increase of faith, of learning, and to maintenance of the poor. As for abroad, the world can testify that four Englishmen have converted to Christianity, eight Nations of *Europe*. *Wifrid* alias *Boniface*, the *Denishire* man converted the German *Saxons*, *Frissonians*, *Hessians*, and *Thuringians*: *Willibrod* the Northern man, the *Frisians* and *Hollanders*. *Nicholas* *Bishop* of *Middlesex*, who was afterwards called *Pope Hadrian*, the *Norwegians*, and not long since, *Thomas* the *Walden* of *Essex*, the *Liebmans*. Neither will I here note which strangers have observed that *England* hath bred more Princes renowned for sanctitie, than any Christian Nation whatsoever.

It doth also redound to the eternall honour of *England*, that our countymen have twice been Schoolmasters to *France*. First when they taught the *Gauls* the discipline of the *Druides*; and after, when they and the *Scottishmen* first taught the *French*, the liberal Arts; and perswaded *Carolus Magnus* to found the Universitie of *Paris*. They also brought into *France* the best laws which the Parliament of *Paris* and *Burdeaux* have now in use: They at the lowest ebbe of learning, amazed the world with their excellent knowledge in Philosophie, and Divinitie: for that I may not particulate of *Alexander of Hales*, the *Irrefragable Doctor*, Schoolmaster to the *Angelique Doctor Thomas Aquinas*, one Colledge in *Oxford* brought forth in one age those four lights of learning: *Scotus* the *Subtile*, *Bradwardine* the *Profound*, *Okbame* the *Invincible*, and *Burley* the *Perspicuous*, and as some say, *Baconberge* the *Resolute*; which titles they had by the common consent of the judiciall and learned of that and the succeeding ages.

Yet their militarie glory hath surpassed all; for they have terrified the whole world with their Armes in *Syria*, *Egypt*, *Cyprus*, *Spain*, *Sicilia*, and *India*.

They have travell'd with most happy victories both *France* and *Scotland*, brought away their Kings captives, conquered *Ireland*, and the Isle of *Cyprus*; which King *Richard* the first gave freely to *Guy of Lusignan*; and lately with a maidens hand, mated the mightiest Monarch in his own Countrey. They beside many other notable discoveries, twice compassed the whole globe of the earth with admirable success, which the Spaniards have yet but once performed. Good Lord, how spaciouly might a learned pen walk in this argument.

But lest I should seem over prodigall in the praise of my countymen, I will partly present you with some few verses in this behalf, and first this Latine Rythme of the middle times, in praise of the English Nation, with some close cautions, as quill'd as it were out of threads of divers Poets, such as *Scholar* do call a *Garde*.

Merton Col-
ledge.

Quo versa Anglorum possim describere gentem,
 Sape mihi dubiam traxit sententia mentem.
 Sani in amicitia percusso fœdite veris.
 Major at est virtus, quam quærens, paratueri.
 Sunt bello fortes, alacres, validique duellis.
 Aspera sed positis mitescant secula bellis.
 Sani nitidi, culti florent virtutis amore.
 Sed nihil est virtus, nisi cum pietatis honore.
 Quid sit avartus & pestis gens Anglica nescis.
 Crescit amor dandi, quantum ipsa pecunia crescit.
 Et sic prima fluidet, dare largè, dando viret.
 Vas nisi sinterium quodcumque infundis accedit.
 Lautior est illis cum mensa divite cultus.
 Accedunt hilares semper super omnia vultus.
 Non ibi Damatæ pauper dicit Melyboeo
 Interatæ mox Thæcis est sociata Lyas.
 Gratius ingenium ducit his, & gratia morum.
 Sic norunt quam sit dulcis mixtura bonorum.
 Anglorum cur est gens quævis, invida genti?
 Summa petis Ipuar, persiam altissima vena.
 And for the Scotch Nation this of their own Poet:
 Illa phœtreæ est propria gloria Scotis,
 Cingere venatu salus, superare notando
 Flumina, ferre fœnem, contemnere frigora & æstus.
 Non fossa & muris pariam, sed Maris eury.
 Et spectâ incolommem ovis defendere famam,
 Polliciti servare fidem sanctumque verum.
 Numen amicitia, mores non minus amara.
 The merry free and franke disposition of the old English,
 was thus described by Alfred of Beverly.
 Anglia p̄ sua sociis, gens libera & æqua jacet.
 Libera gens cui libera mens & libera lingua,
 Sed lingua mellis, laboriorque meatus.
 The desire of knowledge in the English, the contempt
 thereof in the French Britons, and the swelling pride of
 Normans was thus rhimed on in that time.
 Scire Anglis fuit, fuit est nescire Britannis,
 Fastum

Fastus Normannis crescit crescentibus annis.

Pope Eugenius the 4. said, that the Englishmen were fit for any thing, and to be preferred before other Nations, were it not for their wavering and unfixed lightness. *Policraticon*.

The sweet that the Pope sucked hence a long time so easily, gave occasion to their successors, to suck *England* almost dry with extorting from the Clergie, and imposing such burdens upon them: that *Adam de Murimuth* called Englishmen, *The Popes Asses*, willing to bear all burdens whatsoever. In this respect another Pope playing upon people at his pleasure, said that the Italians were *Volatilia cæli*, the French and Spaniards *Pisces æquoris*, the English and Germans, *Pecora campi*.

Salt and sharpe was he which said, French and English do not read as they write. Flemmings and Germans do not sting as they prick. Spaniards and Italians do not mean as they speak.

The hypercriticall controller of Poets, *Julius Scaliger* doth so severely censure Nations, that he seemed to sit in the chair of the scornfull, and therefore I will omit him and his censures, lest I might seem to approve them.

Camerarius more moderately writeth, *The Germans are warlike, plain, sober, and liberal, The Italians proud, vindictive and witty, The French well made, intemperate, and heady, the Spaniards disdainers, advised, killing, and polling, Englishmen stirring, trading, busie, and painfull.*

The Frenchmen are not altogether untrue and unfavourable to *England* in this their proverbiall speech, *England is the Paradise of women, the Purgatory of servants, and the Hell of horses.*

Louis Rex or *Le Roy* in his vicissitudes observeth that the Spaniards commonly are haughtie, the Moores disloyall, the Greeks wily, the Italians advised, the French haughty, the French and Scots lustie and proud.

But most true this may seem which runneth current every

every where. *The Bridges of Poland; the Devotion of Italians; the Easts of Germans; the Monks of Boeme; the Nuns of Suaben; the Religion of Pruze; the Constancy of the French; the impatience of the Spaniard; the new Gulse of the English, are sutable, like unto like.*

A certain Italian in his censuring humour noteth, that such is the humour of the Englishman, the more charge and authority he hath, the more matters he covers to thrust himself into, albeit impertinent to him, to make himself esteemed above that he is, and whatsoever he enterpriseth either for favour or displeasure, he maintaineth by right or wrong.

The Welshmen our neighbours, or rather our incorporate countrimen, both by approved allegiance and law, in their British old book of Triphlicities write: *As Welsh-men do love Fire, Salt and Drinke; the Frenchmen, Women, Weapons and Horses; so Englishmen, do especially like good Cheer, Lands and Traffick.* This good cheer causeth the Germans to recharge us with gluttony, when we charge them with drunkenness; which as we received from the Danes, so we first taught the French all their Kitchen-skill, and furnishing their Tables.

P. Jovius.

And in the same place, *The Welsh are liberall, the French courteous, the English confident.*

Doctor Bourd shall end these matters, who painted for an English man, a proper fellow naked, with a pair of Tailors shears in one hand, and a peece of cloth on his arme, with these rimes: how truly and aptly I referre to each mans particular consideration.

*I am an Englishman, and naked I stand here,
Musing in my mind, what garments I shall wear,
For now I will wear this, and now I will wear that,
Now I will wear I cannot tell what:
All new fashions be pleasant to me,
I will have them whether I thrive or thee:
Now I am a fricker, all men on me look,
What should I do but set cock on the hoop?*

D

What

What do I care, if all the world me fail,
 I will have a garment reach to my eale;
 Then am I a minion, for I wear the new guise,
 The next year after I hope to be wise:
 Not only in wearing my gorgeous array,
 For I will goe learning a whole Summers day;
 I will learn Latine, Hebrew, Greek, and French;
 And I will learn Dutch sitting on my bench.
 I do fear no man, all men feareth me,
 I overcome my adversaries by land and by sea:
 I hind no peer, if to my self I were true.
 Because I am not so, divers times do I rue.
 Yet I lack nothing, I have all things at will,
 If I were wise and would hold myself still,
 And meddle with no matters but to me pertaining,
 But swor to be true to God and my King.
 But I have such matters ruffling in my pate,
 That I will and do I cannot tell what:
 No man shall let me, but I will have my minde,
 And to father, mother, and friend Ile be unkinde:
 I will follow mine own minde and mine old trade,
 Who shall let me? the devils nailes are unparde,
 Yet above all things new fashions I love well,
 And to wear them my thrift I will sell,
 In all this world I shall have but a time,
 Hea! the cup good fellow, here is thine and mine.

The



Languages.



From the people we will now proceed to the Languages. Here would Scholars shew you the first confusion of Languages out of *Moses*, that the Gods had their peculiar tongue out of *Homer*; that brut Beasts, Birds, and Fishes, had their own proper languages out of *Clemens Alexandrinus*. They would teach you out of *Euphorus*, that there were but two and fiftie tongues in the world, because so many souls out of *Jacob* descended into *Egypt*; and out in *Psal. 104.* of *Arnobius*, that there were seventy two. *Albeit Timotheus* reporteth that in *Dioscurias*, a mart Town of *Colchis*, there trafficked three hundred Nations of divers languages: And howsoever our *Indian* or *American* discoverers say, that in every fourscore mile in *America*, and in every valley almost of *Pernu* you shall find a new language. Neither would they omit the Island where the people have cloven tongues out of the fabulous Narrations of *Diodorus Siculus*: yea, they would lash out of the *Utopian* language with

Volgola Barbari hemant, la latuola drame paglani.

When as it is a greater glory now to be a *Linguist*, than a *Realist*. They would moreover discourse at large, which I will tell you in a word.

First, the British tongue or Welsh (as we now call it) *britannia cam-* was in use onely in this Island, having great affinity with *deni.* the old Gallique of *Gauls*, now *France*, from whence the first inhabitants in all probability came higher. Afterward the *Latin* was taken up, when it was brought into the form

Latine tongue
in the Roman
Provinces.

of a Province, by little and little. First, about the time of *Domitian*, according to that notable place of *Tacitus*, where he reporteth that *Julius Agricola*, Governour here for the *Romans*, preferred the *Britains*, as able to do more by wit, than the *Gauls* by study: *Ut qui* (saith he) *modò linguam Romanam ammebant; eloquentiam concupiscerent. Inde etiam habitus nostri honor & frequens toga.* Then when *Roman Colonies* were here planted, and the people ruled by *Roman laws*, written in the *Latine tongue*; but especially after that all born in the *Roman Provinces* were enfranchised Citizens of *Rome* by *Adrian* the Emperour, as *S. Chrysost.* writeth; or rather by *Marcus Antoninus*, as *Aurel. Victor* reporteth. Then the world accounted themselves all one Nation, and sung, *Jam cuncti gens una sumus.* As *Rutilius* to *Romes* praise:

*Dumque offers vult is propriis consortia juris,
Urbem fecisti, quod prius orbis erat.*

Hence it is that so many *Latine words* remain in the *French*, *Spanish*, and other tongues, as also from the *Popes* practise, who imposed the *Latine tongue* in the divine Service, as a token of subjection to the *Romane Sea*.

Notwithstanding in this Isle the *British* over-grew the *Latine*, and continueth yet in *Wales*, and some villages of *Cornwall* intermingled with *Provinciall Latine*, being very significative, copious, and pleasantly running upon agnominations, although harsh in aspirations. After the *Irish tongue* was brought into the North-west parts of the Isle, out of *Ireland* by the ancient *Scottishmen*, and there yet remaineth. Lastly, the *English-Saxon tongue* came in by the *English-Saxons* out of *Germany*, who valiantly and wisely performed here all the three things, which imply a full conquest, viz. the alteration of laws, language, and attire.

This *English tongue* is extracted, as the nation, from the *Germans*, the most glorious of all now extant in *Europe* for their morall, and martiall vertues, and preserving the liberty entire, as also for propagating their language by happy victories in *France* by the *Franks*, and *Burgundians*;

in this Isle by the *English-Saxons*; in *Italy* by the *Heruli*, *West-Goths*, *Vandals*, and *Lombards*; in *Spain* by the *Suevians* and *Vandales*. And this tongue is of that extension at this present, that it reacheth from *Suiserland*, and from the fountains of *Rhene* over all ancient *Germany*, both high and low as far as the river *Vistula* (except *Bohemia*, *Silasia*, and part of *Polonia* which speak the *Sclavonian* tongue) and also over *Denmarke*, *Sueden*, *Gotland*, *Norway* *Island* to the *Hyperborean* or *Frozen-Sea*; without any great varietie, as I could prove particularly. But let this suffice, that for the Latine conjunction copulative *E T*, we and the *Saxons* in *Germany* use *And*, the *Netherlanders* *End*, the *Switzers* *Vund*, other *Germans* *Ond*, the *Gotlanders* *Vur*, the *Islanders* *Ant*, as the old *Franks* used *Eind* and *Ind*.

And to the honour of our progenitors (the *English-Saxons*) be it spoken, their conquest was more absolute here over the *Britains*, than either of the *Franks* in *France* over the *Gauls*, or the *Goths* and *Lombards* in *Italy* over the *Romans*, or of the *Goths*, *Vandals*, and *Moors* over the ancient *Spaniards* in *Spain*: For in those nations much of the provincially Latine (I mean the Latine used whilst they were Provinces of the *Romans*) remaineth, which they politically had spread over their Empire, as is already said.

But the *English-Saxon* conquerours, altered the tongue which they found here wholly: so that no *British* words, or provincially *Latin* appeared therein at the first: and in short time they spread it over this whole *Island* from the *Orcaides* to the Isle of *Wight*, except a few barren corners in the *Western* parts, whereunto the reliques of the *Britains* and *Scotts* retired, preserving in them both their life and language. For certain it is that the greatest and best parts, the East and South of *Scotland*, which call themselves the *Lowland-men*, speak the *English* tongue varied onely in *Dialect*, as descended from the *English-Saxons*: & the old *Scottish*, which is the very *Irish*, is used onely by them of the West, called the *Hechland-men*, who call the other as the *Welsh* call us *Sassons*, *Saxons*, both in respect of language and original, as I shewed before.

I dare not yet here affirme for the antiquitie of our language, that our great-great-great grandfathers tongue came out of *Persia*, albeit the wonderfull linguist *Joseph Scaliger* hath observed, *Fader, Mutter, Bruder, bond, &c.* in the *Persian* tongue in the very sence as we now use them.

It will not be unproper I hope to this purpose, if I note out of the Epistles of that learned Ambassador *Busbequius*, how the inhabitants of *Taurica Cherfoneusus*, in the uttermost part of *Europe* Eastward, have these words, *Wind, Silver, Corn, Salt, Fish, Son, Apple, Waggen, Singen, Ilanda, Beard*, with many other in the very same sence and signification, as they now are in use with us, whereat I marvelled not a little when I first read it. But nothing can be gathered thereby, but that the *Saxons* our progenitors, which planted themselves here in the West, did also to their glory place *Colonies* likewise there in the East.

As in the Latine tongue, the learned make, in respect of time, four *Idioms*, the *Ancient*, the *Latine*, the *Roman*, the *Mixt*: so we in ours may make the *Ancient English-Saxon*, and the *Mixt*. But that you may see how powerfull *Time* is in altering tongues as all things else, I will set down the *Lords Prayer* as it was translated in sundrie ages, that you may see by what degrees our tongue is risen, and thereby conjecture how in time it may alter and fall again.

If we could set it down in the ancient *Saxon*, I mean in the tongue which the English used at their first arrivall here, about 440. years after Christs birth, it would seem most strange and harsh *Durch*, or *Geberish*, as women call it; or when they first embraced *Christianitie*, about the year of Christ 600. But the ancientest that I can find, was about 900. year since, about the year of Christ 700. found in ancient *Saxons* glossed *Evangelists*, in the hands of my good friend *M. Robert Bowyer*, written by *Eadfride* the eight Bishop of *Lindisfarne* (which after was translated to *Durham*) and divided according to the ancient *Canon of Eusebius*, not into chapters, for *Stephen Langton*, Archb. of *Canterbury*, first divided the holy Scriptures into Chapters,

ters, as Robert Stephan did lately into verse; and thus it is.

Our Father which art in heaven
Vren Fader thic arth in heofnas,

be hallowed thine name. Come
Sic gehalgud thin nama to cymeth

thy kingdom. Be thy will so as in
thin ric. Sic thin willa sue is in

heaven and in earth. Ours life
heofnas, and in eorþas. Vren thic

Super-stantial give us to day, and
ofer wirtlic sel us to daeg, and

forgive us debts ours, so we for-
forget vs scylda urna, sue we for-

give debts ours, and do not lead
gefan scyldgum vrum, and ne interd

us into temptation. But deliver everyone
vfish in cuthung. Ah gefing vrich

from evil.
from isle. Amen.

Sometwo hundred years after, I find this somewhat va-
ried in two Translations.

Thur vre fader the eart on heofenun

Si thin nama gehalgod. Cum thin ric.

* Si thin willa on eorþan, swa swa on heofe-

* Gewurð
thig willa

sum

num. Syle us to dæg urn ^{daily} dæghanlican hlaf
 trespasses.

And forgiſ us ure gyltas swa, swa we for-
 against us have trespassed
 gifath * tham the with us agyltath. And ne

*From gylt-
 dum.*

led the us on cofnung, Ac alys us from

*Be it ſa.
 yſt. * Si it swa.*

Sabbice.

About an hundred and threescore years after, in the
 time of King *Henry* the second, I find this rime sent from
Rome by Pope *Adrian* an Englishman, to be taught to the
 people.

*Vrs sadyr in heauen rich,
 Thy name be halyed ever lich:
 Thou bring us thy michell blisse,
 Als biȝ in heauen y-doe,
 Ever in yearth beete it also:
 That holy bread that lasteth ay,
 Thou send it us this ilke day.
 Forgive us all that we have don,
 As we forgiveſ neb oþer mon:
 Ne let us fall into no founding,
 Ac shield us fro the fowle thing. Amen.*

Neither was there any great variation in the rime of
 King *Henry* the 3. as appeareth in this of that age, as I con-
 jecture by the Character;

*Fader that art in heavin blisse,
 Thin helge nam ic wursh the blisse,
 Cumen and mot thy kingdow,
 Thin holy will it be all don.*

*In heaven and in erth also,
So it shall bin full well I c tro,
Gif vs all bread on this day,
And forgif vs vre sinnes,
As we do vre wider winnes:
Let vs not in fonding fall,
Oac fro enill thu syla vs all, Amen.*

In the time of King *Richard* the second about a hundred and odde years after, it was so mollified, that it came to be thus, as it is in the Translation of *Wickeliffe*, with some Latine words now inserted, whereas there was not one before.

*Our fadyr, that art in heaven; halloed be thy name;
thy king dom com to; be thy will done, so in heaven,
and in erth: gif to vs this day our bread ouer other
substance: and forgif to us our dettis, as we for ge-
uen to our detters, and lead us not into temptation,
but deliver us fro euill. Amen.*

Hitherto will our sparkfull youth laugh at their great grandfathers *English*, who had more care to do well, than to speak minion-like, and lest more glory to us by their exploiting of great acts, than we shall do by our forging of new words, and uncouth phrases.

Great verily was the glory of our tongue before the *Norman* Conquest, in this, that the old *English* could exprefs most aptly, all the conceits of the mind in their own tongue without borrowing from any, As for example:

The holy service of God, which the *Latins* called *Religion*, because it knitted the minds of men together, & most people of *Europe* have borrowed the same from them, they called most significantly *Ean-fastnes*, as the one and onely assurance and fast anchor-hold of our souls health.

The glad some tidings of our salvation, which the *Greeks* called *Euangelion*, and other Nations in the same word,

they called *Godspel*, that is, *Gods speech*.

For our *Saviour*, which we borrowed from the *French*, and they from the *Latin* *Saluator*, they called in their own word, *Haelend* from *Hael*, that is *Salus*, safety, which we retain still in *Al-hael*, and *Waf-hael*, that is, *Ave*, *Salve*, *Sis saluus*.

They could call the disciples of Christ, *Learning Cnibts*, that is, *Learning Servitors*. For *Cnibt* which is now a name of worship, signified with them an *Attendant*, or *servicour*.

They could name the *Pharisees* according to the *Hebrew* *Sunder-halgens*, as holy religious men which had sundred and severed themselves from other.

The *Scribes* they could call in their proper signification, as *Book-men*, *Bocer*. So they called parchment which we have catcht from the *Latin* *pergamenum*, *Boc-fell* in respect of the use.

So they could call the Sacrament *Halgidome*, as holy judgement. For so it is according as we receive it.

They could call *fertilite* and fruitfulness of land signficatively *Eordes-wela*, as wealth of the earth.

They could call a *Comet*, a *Fixed star*, which is all one with *Stella crinita*, or *cometa*. So they did call the judgement-seat, *Domefette*.

That which we call the *Parliament* of the *French* *Parler* to speak, they called a *Wurwint*, as the Meeting and assembly of wise men.

The certain and inward knowledge of that which is in our mind, be it good or bad, which in the *Latine* word we call *conscience*, they called *Inwit*, as that which they did inwardly wit and wote, that is, know certainly.

That in a river which the *Latines* call *Alveus*, and *Canalis*, and from thence most Nations of *Europe* name the *Ghanet*, *Kanel*, *Canale*, &c. they properly called the *Streamerace*.

Neither in the degrees of kindred were they destitute of significative words; for he whom we of a *French* and *English* compound word call *Grandfather*, they called *Eald-fader*,

der, whom we call *Great Grandfather*, they called *Thirde-fader*. So, him which we call *Great Great Grandfather*, they called *Forda-fader*, and his father *Fifthe-fader*.

An *Eunuch*, for whom we have no name, but from the *Greek*, they could aptly name *Vnstana*, that is, without stones, as we use *unspotted* for without spot, *Vnlearned*, for without learning.

A covetous man whom we so call of the *French Convoitsse*, they truly called *Gut-sor*, as a sore and eagle *Gutter*, and *Gatherer*.

That which the *Latines* call *Abortus*, and we in many words, *Untimely birth*, or *Borne before the full time*, they called *Mis-borne*.

A *Porter*, which we have received from the *French*, they could in their own word as significantly call *A Doreward*.

I could particulate in many more, but this would appear most plentifully, if the labours of the learned Gentlemen Master *Laurence Nowell* of *Lincolnes Inne*, who first in our time recalled the studie hereof, Master *William Lambers*, Master *J. Jascelin*, Master *Fr. Tate* were once published. Otherwise it is to be feared, that devouring *Time*, in few years will utterly swallow it, without hope of recovery.

The alteration and admiration in our tongue, as in all others, hath been brought in by entrance of *Strangers*, as *Danes*, *Normans*, and others which have swarmed hither; by traffick, for new words as well as for new wares, have alwaies come in by the tyrant *Times*; which altereth all under heaven, by *Use*, which swayeth most, and hath an absolute command in words, and by *pregnant wiss*: specially since that learning after long banishment, was recalled in the time of King *Henry* the eight, it hath been beautified and enriched out of other good tongues, partly by enfranchising and endenizing strange words, partly by refining and mollifying old words, partly by implanting new words with artificiall composition, happily containing them-

In Epi?

themselves within the bounds prescribed by *Horace*. So that our tongue is (and I doubt not but hath been) as copious, pithie, and significative, as any other tongue in *Europe*: and I hope we are not yet, and shall not hereafter come to that which *Seneca* saw in his time, *When mens minds begin once to inure themselves to dislike, whatsoever is usuall is disdained. They affect noveltie in speech, they recall fre-worn and uncomly words, they forge new phrases, and that which is newest, is best liked: there is presumptuous and far-fetching of words. And some there are that think it a grace if their speech do bower, and thereby hold the bearer in suspense: you know what followeth.*

Omitting this, pardon me, and think me not overbalanced with affection, if I think that our *English* tongue is (I will not say as sacred as the *Hebrew*, or as learned as the *Greek*) but as fluent as the *Latin*, as courteous as the *Spanish*, as Courtlike as the *French*, and as amorous as the *Italian*, as some Italianated amorous have confessed. Neither hath any thing detracted more from the dignity of our tongue, than our own affecting of forraign tongues, by admiring, praising, and studying them above measure: whereas the wise *Romans* thought no small part of their honour to consist in the honour of their language, esteeming it a dishonour to answer any forrainger in his own language. As for a long time the *English* placed in the Borough-towns of *Ireland* and *Wales*, would admit neither *Irish* nor *Welsh*, among them. And not long since for the honour of our native tongue, *Henry Fitz-Allen*, Earl of *Arundel*, in his travell into *Italy*, and the Lord *William Howard* of *Effingham*, in his government of *Calice*, albeit they were not ignorant of other forraign tongues, would answer no strangers by word or writing, but onely in *English*. As in this consideration also before them Cardinal *Wolsey* in his Ambassage into *France*, commanded all his servants to use no *French*, but meer *English* to the *French*, in all communication whatsoever.

As for the *Monosyllables* so rife in our tongue, which were

were not so originally, although they are unfitting for verses and measures, yet are they most fit for expressing briefly the first conceits of the mind, or *Intentionalia* as they call them in Schools: so that we can set down more matter in fewer lines, than any other language. Neither do we or the Welsh so curtail the *Latine*, that we make all therein *Monosyllables*, as *Ioseph Scaliger* chargeth us; who in *Catalan*, in the mean time forgetteth, that his Frenchmen have put in their *proviso* in the Edict of *Pacification* in the *Grammatical* werre, that they might not pronounce *Latin* distinctly, and the Irish not to observe quantitie of syllables. I cannot yet but confesse that we have corruptly contracted most names both of men and places, if they were of more than two syllables, and thereby hath ensued no little obscurity.

Whereas our tongue is mixed, it is no disgrace, when as all the tongues of *Europe* do participate interchangeably the one of the other, and in the learned tongues, there hath been like borrowing one from another. As the present *French* is composed of *Latin*, *German*, and the old *Gallique*, the *Italian* of *Latin* and *German-Gotish*, and the *Spanish* of *Latine*, *Gotish-German*, and *Arabique*, or *Morisquo*. Yet it is false which *Gesner* affirmeth, that our tongue is the most mixt and corrupt of all other. For if it may please any to compare but the Lords Prayer in other languages, he shall find as few *Latine* and borrowed forraign words in ours, as in any other whatsoever. Notwithstanding the diversity of Nations, which have swarmed hither, and the practise of the Normans, who as a monument of their Conquest, would have yoaked the English under their tongue, as they did under their command, by compelling them to teach their children in Schools nothing but French, by setting down their laws in the Norman-French and enforcing them most rigorously to pleade and to be impleaded in that tongue onely for the space of three hundred years, untill King *Edward* the third enlarged them first from that bondage. Since which

time, our language hath risen by little, and the proverbe proved untrue, which so long had been used, *Jack would be a gentleman, if he could speak any French.*

Herein is a notable argument of our Ancestors steadfastness in esteeming and retaining there own tongue. For as before the Conquest they mistliked nothing more in King *Edw.* the Confessor, than that he was Frenchified, and accounted the desire of forraine language then to be a foretoken of the bringing in of forrain powers, which indeed happened. In like manner after the Conquest, notwithstanding those enforcements of the Normans in supplanting it, and the nature of men, which is most pliable with a curious jollitie to fashion and frame themselves according to the manners, attire, and language of the Conquerours: Yet in all that long space of 300 years, they intermingled very few French Norman words, except some termes of law, hunting, hawking, and dicing, when as we within these 60 years, have incorporated so many Latin and French, as the third part of our tongue consisteth now in them. But like themselves continue still those old Englishmen which were planted in *Ireland*, in *Fingall*, and the Countrey of *Wexford*, in the time of King *Henry* the 2. who yet still continue their ancient attire and tongue, in so much that an English gentleman not long since, sent thither in Commission among them, said that he would quickly understand the Irish, when they spake the ancient English. So that our ancestors seemed in part as jealous of their native language, as those *Britains* which passed hence into *America* in *France*, and marryng strange women there, did cut out their tongues, lest their children should corrupt their language with their mothers tongue, or as the *Germans* which have most of all Nations opposed themselves against all innovations in habite and language.

Whereas the *Hebrew Rabbins* say, and that truly, that Nature hath given man five instruments for the pronouncing of all letters, the lips, the teeth, the tongue, the palate, and throat; I will not denie but some among us do pronounce

nounce more fully, some flatly, some broadly, and so few mincingly, offending in defect, excess, or change of letters, which is rather to be imputed to the persons and their education, than to the language. When as generally we pronounce by the confession of strangers, as sweetly, smoothly, and moderately, as any of the Northern Nations of the world, who are noted to soupe their words out of the throat with fat and full spirits.

This variety of pronunciation hath brought in some diversitie of Orthographie, and hereupon Sir *John Prise*, to the derogation of our tongue, and glory of his *Welsh*, reporteth that a sentence spoken by him in *English*, and penned out of his mouth by four good Secretaries, severally, for triall of our Orthography, was so set down by them, that they all differed one from the other in many letters: whereas so many *Welsh* writing the same likewise in their tongue, varied not in any one letter at all. Well, I will not derogate from the good Knights credit; yet it hath been seen where ten *English* writing the same sentence, have all so concurred, that among them all there hath been no other difference, than the adding, or omitting once or twice of our silent *E*, in the end of some words. As for the *Welsh*, I could never happen on two of that Nation together, that would acknowledge that they could write their own language.

Sir *Thomas Smith* her Majesties Secretary not long since a man of great learning and judgement, occasioned by some uncertaintie of our Orthographie, though it seem grounded upon sound Reason and Customs, laboured to reduce it to certain heads; Seeing that whereas of Necessity there must be so many letters in every tongue, as there are simple and single sounds, that the Latine letters were not sufficient to express all our simple sounds. Therefore he wished that we should have A short, and A long, because a in *Span*, and in *Man* of horse hath different sounds; E long as in *Min* moderate, and e short as in *pen*, and an English e as in *tree*, *thee*, *be*, *me*, I long, and I short as in *Bi*,

per, and *Bi*, *emere*: O short, and O long, as in *smok* of a woman, and *smoke* of the fire! *V* long, as in *But*; *Ocrea*, and *V* short, as in *But*; *Sed*: and *v* or *y* *Greeke*, as *flu*, *nu*, *tru*. For consonants he would have *C* be never used but for *Ch*, as it was among the old English, and *K* in all other words; for *Th*, he would have the *Saxon* letter *Thorne*, which was a *D* with a dash through the head, or *p*; for *I* consonant the *Saxon* *z*, as *ger*, not *jeat* for *leat*-stone, *gay* for *jay*: *Q* if he were king of the *A*, *B*, *C*, should be put to the horn, and banished; and *Ku* in his place, as *Kuk*, not *quik*, *Kuarel*, not *Quarel*: *Z*, he would have used for the softer *S*, or *eth*, and *es*, as *diz* for *dieth*, *liz* for *lies*, and the same *S* inverted for *sh*, as *Sal* for *shall*, *fles* for *flesh*. Thus briefly I have set you down his devise, which albeit *Sound* and *Reason* seemed to countenance, yet that Tyrant *Customs* hath so confronted, that it will never be admitted.

If it be any glory which the *French* and *Dutch* do brag of, that many words in their tongues do not differ from the *Greek*, I can shew you as many in the *English*; wherof I will give you a few for a taste, as they have offered themselves in reading; but withall, I trust you will not gather by consequence, that we are descended from the *Giacians*. Who doth not see identitie in these words, as if the one descended from the other?

Kale, to call.
Path, a path.
Lappe, to lappe.
Raine, raine.
Rappe, to rappe.
Last, last.
Tooth, to tooth.
Rath, rath.
New, new.
Grafte, grafted.
Orchard, an orchard.
Creak, to creak.
Starre, a starre.
Whole, whole.
Foule, foule.
Deote, a Deote.

P²2^o, a road.
 P²2^o, rest.
 M²2^o, the Moon.
 M²2^o, a mill.
 T²2^o, a tear.
 Z²2^o, a ship.
 Z²2^o, a rope.
 K²2^o, to gallop.
 A²2^o, ache.
 P²2^o, a rag.
 D²2^o, a climbing.
 O²2^o, anadder.
 O²2^o, whorish sport.
 K²2^o, to kiss.
 A²2^o, to hang.
 K²2^o, carth.
 K²2^o, a crab.
 O²2^o, a phoale.
 M²2^o, a linke.
 K²2^o, to cut.
 P²2^o, to raze out.
 A²2^o, oker.
 M²2^o, to stocke.
 A²2^o, leffe.
 A²2^o, an axe.
 Z²2^o, to scotte.
 Z²2^o, to strow.
 X²2^o, a skirmish.
 E²2^o, a Church.
 P²2^o, a pot.
 M²2^o, Mustaches.
 O²2^o, a doore.
 O²2^o, a hulke.
 K²2^o, to you know what.

With many more, if a man could be at leisure to gather them with *Baldus, Baifius, Junius, Picardus*, and other.

Hereby may be seen the originall of some English words, and that the *Etymology* or reason whence many other are derived, beside them already specified, may as well be found in our tongue, as in the learned tongues, though with some difficulty; for that herein, as in other tongues, the truth lieth hid-den & is not easily found, as both *Varro* & *Isidore* do acknowledge. But an indifferent man may judge that our name of

the most divine power, God, is better derived from Good, the chief attribute of God, than *Deum* from *Deo*, because God is to be feared. So *Winter* from *Winde*, *Summer* from the *Sonne*, *Leas* from *springing*, because it falleth in the Spring; for which our progenitors the *German*s use *Glem*. The feast of Christs Rising, *Easter*, from the old word *East*. which we now use for the place of the rising of the Sunne, *Sayle* as the *Sea-haile*, *Window* or *Window*, as a door against the winde, *King* from *Cowing*, for so our Great-grandfathers called them, which one word implyeth two most important matters in a Governour, *Power*, and *Skill*: and many other better answering in sound and sence, than those of the *Laines*; *Frater* quasi *fere* alior; *Tempestas* quasi *tempus* pestis; *Caput* à *capiendo*; *Dignitas* quia *decenter* junctis; *Cura* quia *cor* uris; *Pescare* quasi *podam* capere.

Dionysius a Greek conyer of *Etymologies* is commended by *Athenians*, in his supper-guls, table-talkers or *Deiposophists*, for making moule-traps of *Atusteria*: and verily if that be commendable, the *Mint*-masters of our *Etymologies* deserve no less commendation; for they have merrily forged *Mony* for *My-hony*; *Flatter* from *flie* at-her; *Shovell* from *thove*-full; *Mayd* as *my* ayd; *Masius* as *Male*-thief; *Staffe* as *Sray* of; *Beer*, *Be* here; *Symony* *See*-mon; *Scurrup*, a *Stayr*-up, &c.

This merry playing with words too much used by some, hath occasioned a great and high personage, to say, that as the *Italian* tongue is fit for courting; the *Spanish* for treating; the *French* for traffick; so the *English* is most fit for trifling; and toying. And so doth *Giraldus Cambrensis* seem to think, when as in his time he saith, the *English* and *Welsh* delighted much in licking the letter, and elapping together of Agnominations. But now will I conclude this trifling discourse with a true tale out of an antient Historian.

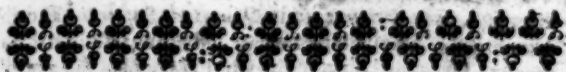
Of the effectuall power of words, great disputes have been of great wits in all ages; the *Pythagoreans* extolled it, the impious *Jews* ascribed all miracles to a name which was engraved in the reveshane of the Temple, watched by

two brazen dogs, which one stole away and enscamed it in his thigh, as you may read in *Ossius de Supremia*, and the like in *Rabbi Hanan's Speculation*: and strange it is what *Sarmonicus Sirenius* ascribed to the word *Abrahaarba*, against Agues. But there was one true English word of as great, if not greater force than them all, now out of all use, and will be thought for sound barbarous; but therefore of more efficacie (as it pleaseth *Perpory*) and in signification it signifieth as it seemeth, no more than abject, base-minded, false-hearted, coward, or sidgeer. Yet it hath levied Armies, and subdued rebellious enemies; and that I may hold you no longer, it is *Niding*. For when there was a dangerous rebellion against King *William Rufus*, and *Reche* Castle then the most important and strongest fort of this Realme, was stoutly kept against him, after that he had but proclaimed that his subjects should repair thither to his Campe, upon no other penalty, but that who ever refused to come, should be reputed a *Niding*: they swarmed to him immediately from all sides in such numbers, that he had in few dayes an infinite Armie, and the Rebels therewith were so terrified, that they forthwith yielded. But while I run on in this course of our English tongue, rather respecting matter than words, I forget that I may be charged by the minion refiners of English, neither to write State-English, Court-English, nor Secretarie-English, and verily I acknowledge it: Sufficient it is for me, if I have waded hitherunto in the fourth kind, which is plain English, leaving to such as are compleate in all, to supply whatsoeuer remaineth.

Vide Gloss. w. wats in Math. Paris.

William Malmesbury.

Niding.



The Excellencie of the English
tongue by R. C. of Anthony
Esquire to W.C.



I were most fitting (in respect of discretion) that men should first weigh matters with judgement, and then incline their affection, where the greatest reason swayeth. But ordinarily it falleth out to the contrary; for either by custom, we first settle our affection, and then afterward draw in those arguments to approve it, which should have foregone, to perswade our selves. This preposterous course, seeing antiquitie from our elders, and universality of our neighbours do entitle with a right, I hold my self the more freely warranted *delirare*, not onely *cum vulgo*, but also *cum sapientibus*, in seeking out with what commendations I may attire our English language: as *Stephanus* had done for the French, and divers others for theirs.

Four points.
requisite in a
language.

Elocutio is defined, *Animi sensus per vocem expressio*. On which ground I build these consequences, that the first and principall point sought in every language, is that we may express the meaning of our minds aptly each to other. Next that we may do it readily without great ado. Then fully, so as others may thoroughly conceive us. And last of all handsomly, that those to whom we speak may take pleasure in hearing us, so as whatsoever tongue will gain the race of perfection, must run on these four wheels, *Significancia*,

usefulness, Easiness, Copiousness, and Sweetness; of which the two foremost import a necessity, the two latter a delight. Now if I can prove that our English language, for all, or the most, is matchable, if not preferable before any other in use at this day, I hope the assent of any impartial Reader will pass on my side: And how I endeavour to performe the same, this short labour shall manifest.

To begin then with the Significancie, it consisteth in *Significancie* the letters, words, and phrases. And because the Greek and Latine have ever borne away the prerogative from all other tongues, they shall serve as touch-stones to make our trial by.

For letters we have K more than the Greeks, K and Y *Letters* more than the Latins, and W more than them both, or the French, and Italians.

In those common to them and us, we have the use of the Greek B in our V, of our B they have none; so have we of their Δ and Θ in our Th, which in *that* and *things* expresseth both; but of our D they have none. Likewise their T we turn to another use in *yeeld*, than they can, and as for E G and I, neither Greeks nor Latines can make profit of them, as we do in these words, *Each, Edge, Joy*. True it is that we in pronouncing the Latine, use them also after this manner; but the same in regard of the ancient and right Roman deliverie altogether abusively, as may appear by *Sealiger, Sir Thomas Smith, Lipsius*, and others.

Now for the significancie of words, as every *Individuum* words is but one, so in our native English-Saxon language, we finde many of them suitably expressed by words of one syllable: those consisting of more are borrowed from other Nations, the examples are infinite, and therefore I will omit them as sufficiently notorious.

Again for expressing our passions, our interjections are *Interjections* very apt and forcible. As finding our selves somewhat aggrieved, we crie *Ah*, if more deeply *Oh*, when we pittie *Alas*, when we bemoane, *Alacke*, neither of them so effeminate as the Italian *Doh* or the French *Helas*: In detesta-

tion we say *Pby*, as if therewithall we should spit. In attention *Haa*, in calling *Whoupe*, in hallowing *Wahawou*; all which (in my ear) seem to be derived from the very natures of those severall affections.

Composition of
words.

Grow from hence to the composition of words, and therein our language hath a peculiar grace, a like significancie, and more short than the Greeks; for example in *Moldwarp* we express the nature of that beast. In *handkercher* the thing and his use. In *uprights* that vertue by a Metaphore. In *Wisedom*, and *Domes-day*, so many sentences as words, and so of the rest, for I give onely a taste that may direct others to a fuller observation of what my sudden memory cannot represent unto me. It may pass also the masters of this significancie, that in a manner, all the proper names of our people do import somewhat, which from a peculiar note at first of some one of the progenitours in process of time invested it self in a possession of the posteritie, even as we see like often befall to those, whose fathers bare some uncouth Christian names. Yet for the most part we avoyd the blemish given by the Romans, in like cases, who distinguished the persons by the imperfections of their bodies, from whence grew their *Nasones*, *Labeones*, *Fronsones*, *Dentones*, and such like, how ever *Macrabius* coloureth the same. Yea so significant are our words, that amongst them sundry single ones, serve to express divers things, as by *Kill* is meant weapon, a scroll, and a birds beake; by *Grave*, sober, a tombe, and to carve; and by *Light*, mark, march, file, fere, and pray, the semblable.

Equivoca.

Again, some sentences, in the same words carry a diverse sense, as, till desert ground: Some signifie one thing forward, and another backward, as *Feeler I was no fo*. Of *en saw I take*. Some signifie one self thing forward and backward, as *Dad de-mech*, *I in*, *reviser*, and this, *Eye did*. *Madam erre*. Some carrie a contrarie sense backward, so that they did forward, as *I did dwell are now*, and *one dwell did li*.

Some deliver a contrary sence by the divers pointing as the Epistle in Doctors *Wilsens* Rhetoricks, and many such like, which a curious head, leisure, and time, might pick out.

Neither may I omit the significancie of our proverbes, *Proverbs.* concise in words, but plentifull in number, briefly pointing at many great matters, and under the circuit of a few syllables prescribing sundry available cavares.

Lastly, our speech doth not consist onely of words, but *Metaphors.* in a sort even of deeds, as when we express a matter by Metaphors, wherein the English is very fruitfull and forcible.

And so much for the significancie of our language in meaning.

Now for his easines in learning, the same shooth *Easines to be* out into branches. The one, of others learning our language, the second of our learning that of others. For the first, the most part of our words (as I have touched) are Monosyllables, and so the fewer in tale, and the sooner reduced to memorie, neither are we loaden with those declensions, flexions, and variations, which are incident to many other tongues, but a few articles govern all our verbs and Nouns, and so we read a very short Grammar.

For easie learning of other languages by ours, let these *To learn others.* serve as proofs, there are many Italian words, which the French men cannot pronounce; *accio* for which he saith *Asbia*: many of the French, which the Italian can hardly come away withall, as *Bayler shagani Possillon*: many in ours which neither of them can utter, as *Hedge, Water*. So that a stranger, though never so long conversant amongst us, carrieth evermore a watch-word upon his tongue to deserue him by: but turn an Englishman at any time of his age into what Countrey soever, allowing him due respite, and you shall see him profite so well, that the imitation of his utterance will in nothing differ from the

the pattern of that native language. The want of which towardness cost the *Ephraimites* their skins; neither doth this cross my former assertion of others easie learning our language. For I mean of the sence and words, and not touching the pronuntiacion.

3. *Copiousnes.* But I must now enter into the large field of our tongues copiousness, and perhaps long wander up and down without finding easie way of Issue, and yet leave many parts thereof unsurveyed.

Borrowing. My first proof of our plenty I borrow from the choice which is given us by the use of divers languages. The ground of our own appertaineth to the old Saxon, little differing from the present low *Dutch*, because they more than any of their neighbours have hitherto preserved that speech from any great forreign mixture; here amongst, the Brittans have left divers of their words interflowed, as it were, thereby making a continuall claim to their ancient possession. We may also trace the footsteps of the *Danish* bitter (though not long during) soveraigntie in these parts, and the *Roman* also imparted unto us of his Latine riches with no sparing hand. Our neighbours the *French*, have been likewise contented we should take up by retaille as well their tearms as their fashions: or rather we remain yet but some remnant of that which once here bare all the sway, and daily renew the store. So have our *Italian* travellers brought us acquainted with their sweet relished phrases, which (so their conditions crept not in withall) were the better tolerable yea, even we seek to make our good of our late Spanishemie, and fear as little the hurt of his tongue, as the dint of his sword. Seeing then we borrow (and that not shamefully) from the *Dutch*, the *Brittain*, the *Roman*, the *Dane*, the *French*, the *Italian*, and *Spaniard*; how can our stock be other than exceeding plentifull? It may be objected that such patching maketh *Littletons* hotch-pot of our tongue, and in effect brings the same rather to a Babelish confusion, than any one entire language.

It may again be answered, that this theft of words is *Answer*
no less warranted by the priviledge of a prescription, an-
cient and universall, than was that of goods amongst the
Lacedemonian: by an enacted law; for so the Greeks rob-
bed the Hebrews, the Latins the Greeks (which filching
Cicero with a large discourse in his book *de Oratore* defendeth)
and (in a manner) all other Christian Nations the
Latine. For evidence hereof, many sentences may be pro-
duced consiting of words, that in their originall are Latine,
and yet (have some small variance in their terminations)
fall out all one with the Reach Dutch, and English, as *Let*, words are in di-
Ceremonious persons, offer p lace preest, cleer Candelers vers languages,
flamme, in Temples Cloistre. In Cholerick Temperature, *Clis-*
fers, purgation is pestilent, pulers preservative, Subtill fa-
cters, advocates, *Notaries* graft &c. *Papers* labels, *Registers*,
Regents, Majesty in palace, hath triumphant Throne, *Regi-*
ments, *Scepter* Vassals, *Supplication* and such like. Then even
as the Italian Potentates of these dayes make no difference
in their peedegrees and successions between the bed lawfull
or unlawfull, where either an utter wart or a better defect
doth force or entice them thereunto so may the consenting
practise of these Nations, pass for a just Legitimation of
these bastard words, which either necessitie, or convenien-
cie hath induced them to adopt.

For our own parts we employ the borrowed ware so *Increase on bur-*
far to our advantage, that we raise a profit of new words *rowing*.
from the same stock, which yet in their own countrey
are not merchantable. For example, we deduce divers
words from the Latine, which in the Latine it self cannot
be yeilded; as the verbs, *To air*, *to beard*, *to cross*, *to flave*,
and their derivations, *ayring*, *ayred*, *bearder*, *bearding*,
bearded, &c. as also *closer*, *closely*, *close*, *glossing*,
hourly, *majestically*, *majestically*. In like sort we graffe upon
French words those buds, to which that soil affordeth no
growth, as *chiefly*, *faulty*, *fl* *with*, *praiseworthy*. Divers words *of Latine the*
also we derive out of the Latine at second hand by the French.

Defects of other
tongues.

French, and make good English, though both Latine and French have their hands closed in that behalf, as in these Verbes, *Pray, Poine, Pace, Prest, Rent, &c.* and also in the Adverbes *Carpingly, Currantly, Actively, Colourably, &c.* Again in other languages there fall out defects; while they want means to deliver that which another tongue expresseth, as (by *Cicero's* observation) you cannot interpret *Ineptus* unsapt, unfit, untoward, in Greek. Neither *Porcus, Capo, Vervex*, a barrow hogge, a Capon, a Weather, as *Cuiacius* noteth, *ad Tin. de verb. signif.* No more can you express to stand in French, to Tye in Cornish, nor *Knuvo* in Latine, for *Nebulo* is a clowdie fellow, or in Irish; whereas you see our abilitie extendeth thereunto.

Moreover the copiousness of our language appeareth in the diversitie of our Dialects, for we have Court and we have Countrey English, we have Northern, and Southern, gross and ordinarie, which differ each from other, not onely in the terminations, but also in many words, termes, and phrases, and express the same thing in divers sorts, yet all write English alike, neither can any tongue (as I am perswaded) deliver a matter with more varietie than ours, both plainly, and by proverbes and Metaphors: for example, when we would be ridde of one, we use to say, *Be going, trudge, pack, be faring, hence, away, shift*, and by circumlocution; *Rather your room than your company, let's see your back, come again when I bid you, when you are called, sent for, invited, willed, desired, invited, spare us your place, another in your stead, a shipp of Salt for you, save your credit, you are next the door, the door is open for you, there is no body holdeth you, nobody tears your sleeve, &c.* Likewise this word *Fortis* we may synonimize after all these fashions, *flour, hardy, valiant, doughty, couragious, adventurous, &c.*

Actions of
verses, &c.

And in a word, to close up these proofs of our copiousness, look into our limitations of all sorts of verses afforded by any other language, and you shall finde that

Sir

Sir Philip Sidney, Master Puttenham, Master Stanburst, and divers more have made use how farre we are within compass of a foreimagined possibilitie in that behalf.

I come now to the last and sweetest point of the Sweetness of our tongue, which shall appear the more plainly, if like two Turkeyes or the London Drapers we match it with our neighbours. The Italian is pleasant, but without finewe, as a still fleeting water. The French, delicate, but even nice as a woman, scarce daring to open her lips for fear of marring her countenance. The Spanish majesticall, but fulsome, running too much on the O, and terrible like the divell in a play. The Dutch manlike, but withall very harsh, as one ready at every word to pick a quarrell. Now we in borrowing from them, give the strength of consonants to the Italian, the full sound of words to the French, the varietie of terminations to the Spanish, and the mollifying of more vowels, to the Dutch, and so (like Bees) gather the honey of their good properties, and leave the dregs to themselves. And thus when substantialness combineth with delightfulness, fullness with fineness, seemliness with portliness, and currantness with stayedness, how can the language which consisteth of all these, sound other than most full of sweetness?

Again, the long words that we borrow being mingled with the short of our own store, make up a perfect harmonie, by culling from our which mixture (with judgement) you may frame your speech according to the matter you must work on, majesticall, pleasant, delicate or manly, more or less, in what sort you please. Adde hereunto, that whatsoever grace any other language carrieth in verse or prose, in Tropes or Metaphors, in Echoes and Agnominations, they may all be lively and exactly represented in ours: will you have *Platoes* vein? read Sir *Tho. Smith*. the *Ionick*? Sir *Thomas Moore*. *Ciceroes*? *Aschan Varro*? *Chaucer*, *Dante*? Sir *John Chisk* (who in his treatise

to the Rebels, hath comprised all the figures of Rhetorick. Will you read *Virg*? Take the Earl of Surrey. *Catullus*? *Shakespeare* and *Barlowes* fragments; *Uvi*? *Daniel*; *Lucan*? *Spencer*; *Marci*.il? *Sir John D. v. as*, and others: will you have all in all for prose and verse? take the miracle of our age, *Sir Phs^p Sidney*.

And thus if mine own eyes be not blinded by affection, I have made yours to see that the most renowned of other Nations have layed up, as in treasure, and entrusted the *Divisos orbis Britannias* with the rarest jewels of their lips' perfections, whether you respect the understanding for significancie, or the memorie for easiness, or the conceit for plentifulness, or the ease for pleantiness: wherein if enough be delivered, to adde more than enough were superfluous; if too little, I leave it to be supplied by better stored capacities; if ought amiss, I submit the same to the discipline of every able and impartiall censurer.



Christian Names.



NAMES called in Latine, *Nomina quasi Nomina*, were first imposed for the distinction of persons, which we call now Christian names: After for difference of families, which we call Surnames, and have been especially respected as whereon the glory and credit of men is grounded, and by which the same is conveyed to the knowledge of posterity.

Every person had in the beginning one onely proper name, as among the Jews, *Adam*, *Joseph*, *Salomon*; among the Egyptians, *Amos*, *Amasis*, *Bafirus*; among the Chaldeans, *Ninus*, *Ninis*, *Semiramis*; among the Medians, *Asthyages*, *Bardanis*, *Arbaces*; among the Grecians, *Dionisodorus*,

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medes, Blisses, Orestes, among the Romans, *Romulus, Remus, Fabius*; among the old Gauls, *Lugatus, Cavarinus*; among the Germans, *Aristus, Arminius, Naffus*; among the Britains, *Callibela, Carataca, Calgæ*; among the antient English, *Hengest, Æla, Kenric*; likewise all other Nations except the savages of Mount *Atlas* in *Barbary*, which were reported to be both nameless and dreamless.

The most antient Nation of the Jews gave the name at the Circumcision the eighth day after the nativité; the Romans to females the same day to males the 9. day, which they called *Dies Iustus*, as it were the cleansing day, upon which day they solemnized a feast called *Nominalis*, and as *Tertullian* noteth, *Paraferibenda advebantur*, that is, as I conceive, their nativité was set. And it was enacted by the Emperour *Antoninus Philosophus*, that all should enter their childrens names on record before Officers thereunto appointed. At what time other Nations in antient times gave names, I have not read: but since Christianitie, most Nations for the time followed the Jews, celebrating baptism the eighth day after the birth, such our Ancestours in this Realm, untill latter time baptized and gave names the very birth day, or next day after, following therein the counsell of *S. Cyprian*, in his 3. Epistle *ad Fiacum*. But the Polonians gave name in the seventh year; at which time they did first cut their childrens hair.

The first imposition of Names was grounded upon so many occasions, as were hard to be specified. but the most common in most antient times among all Nations, as well as the Hebrews, was upon such good hope conceived by parents of their children; in which you might see their first and principall wishes toward them. Whereupon *S. Hieron* saith *Patris & quælibet matris auspiciu imponitur vocabulum* in hominibus, & appellativa verba sunt in propria, sicut apud Latinos, *Victor, Probus, Custus*, &c. And such hopefull luckie names called by *Cicero*, *Bona nomina*, by *Tacitus*, *Fausa nomina*, were ever first enrolled and ranged in the *Roman*

Musters; first called out to serve as the first sacrifices, in the foundation of Colonies, as *Statonius*, *Faustus*, *Valerius*, which implied the persons to be stout, happie, and valorous. As contrariwise *Atrius Umber* is accounted in *Lowie*, *abominandi omnis nomen*, an abominable name, for that it participated in signification with dismall darknes, dead ghosts, and shadows. And you remember what *Plautus* saith of one, whose name was *Lycus*, that is, a *Greecie Wolf*.

*Postea nunc facite conjecturam ceterum
Quid id sit hominis, cui Lycus nomen fuit.*

*De Herod. l. 9
de Hecabrat.
Trobellus.
Pellio.*

Yea such names were thought so happy and so fortunate, that in the time of *Galenus* one *Regilianus*, which commanded in *Illyricum*, got the Empire there, onely in favour of his name. For when it was demanded at a supper from whence *Regilianus* was derived, one answered, *a Regno*; another began to decline *Rex*, *Regis*, *Regi*, *Regilianus*; whereas the souldiers (which in all actions are forward) began with acclamation, *Ergo potest Rex esse*, *Ergo potest regere*, *Dus tibi regis nomen imposuit*; and so invested him with imperiall robes. In this Isle also at *Salisbury* in *Hampshire*, *Constantinus* a militarie man of some reputation, in hope of his luckie name, and that he would prove another *Constantinus Magnus* to the good of the people, was by the Britan Armie proclaimed Emperour against *Maximian*: who exploited great matters in his own person in *Gallia*, and by his son in *Spain*. So in former times the name of *Antoninus* in remembrance of *Antoninus Pius*, was so amiable among the Romans, as he was supposed unfit for the Empire, who bore not that name, untill *Antoninus Elagabalus* with his filthie vices, distained the same. We read also that two Ambassadors were sent out of *France* into *Spain*, to King *Alphonse* the ninth to demand one of the daughters that he begot of the daughter of King *Henry* the second of *England*, to be married in their *Sovereign King Lewis* the eight one of these Ladies was very beauti-

Laupridius.

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beautifull called *Vyraca*, the other not so beautifull, but named *Blanche*. When they were presented to the Ambassadors, all men held it as a matter resolved, that the choice would light upon *Vyraca*, as the elder and fairer. But the Ambassadors enquiring each of their names, took offence at *Vyraca*, and made choice of the Lady *Blanche*, saying, That her name would be better received in *France*, than the other, as signifying fair and beautifull, according to the verse made to her honour.

Candida, candeſcens candore, & cordis, & oris.

So that the greatest Philosopher *Plato* might seem, not without cause, to advise men to be carefull in giving fair and happy names: as the *Pythagoreans* affirmed the minds, actions, and successes of men to be according to their *Fate, Genes, and Name*. One also well observeth that these seven things; *Virtue, good Parentage, Wealth, Dignity, or Office, good Presence, a good Christian name, with a gracious Surname*, and seemly attire do especially grace and adorn a man. And accordingly saith *Pauaniscus*, *Ex bono nomine, oritur bona præsumpcio*. As the common Proverb, *Bonum nomen, bonum omne*.

For which respect, the antients were not a little studious in giving such names to their Children, as a learned Spaniard hath well observed. — *La Custome des anciens estoit* (saith he) *de bailler volontiers à leurs Enfants, des noms ou surnoms d'en souvenance, estimans que cela leur acquerroit grace envers les hommes, & que un bon nom venoit à la personne quelque marque ou impression, conforme à ce que par icellus estoit signifie.*

Hist. de Espagne par Lope de Mayra Turques p. 286.

The divell nevertheless who alwaies maligneth God and goodnes, wrought by crueltie of *Valens* the Emperour the destruction of many men of worth, who had happy names beginning with *Theo*, signifying God, as *Theodorus, Theodulus, Theodorinus, Theodosius*, &c. For that di-

VERI

very curious companions had found by the falling of a ring, magically prepared, upon those letters onely of all the *Alphabets*, graven in a charge of sundry metals, and set upon a *Laurell* trives: that one who had his name beginning with *T* had, should succeed in the Empire. Which was verified in *Theodosius* not long after.

In times of Christianitie the names of most holy and virtuous persons, and of their most worthy progenitours, were given to stir up men to the imitation of them, whose names they bare. But succeeding ages (little regarding *S. Chrysostoms* admonition to the contrary, have recalled prophane names, so as now *Diana*, *Cassandra*, *Hippolitus*, *Venus*, *Lais*, names of unhappy disaster are as rife somewhere, as ever they were in *Paganism*: Albeit in our late reformation; some of good consideration have brought in *Zachary*, *Malachy*, *Josias*, &c. as better agreeing with our faith, but without contempt of countrie names (as I hope) which have both good and gracious significations, as shall appear hereafter.

Whereas in late years Surnames have been given for Christian names among us, and no where else in Christendome; although many dislike it, for that great inconvenience will ensue: nevertheless it seemeth to proceed from hearty good will, and affection of the godfathers to shew their love, as from a desire to continue and propagate their own names to succeeding ages. And is in no wise to be disliked, but rather approved in those, which matching with theirs generall of worshipfull antient families, have given those names to their heirs, with a mindful & thankfull regard of them as we have now, *Pickering* *Watson*, *Grevill* *Warney*, *Bassingburne* *G. wh.*, *Calthrop* *Parker*, *Perfall* *Brocas*, *Fitz-Raulf* *Chamberlaine*, who are the heirs of *Pickering*, *Bassingburne*, *Grevill*, *Calthrop*, &c. For beside the continuation of the name, we see that the self name, yea, and sometimes the similitude of names doth kindle sparkles of love and liking among meer strangers.

Neither can I beleve a wayward old man, which would
say,

say, that the giving of Surnames for Christian names first began in the time of King *Edward* the sixth, by such as would be Godfathers, when they were more than half-fathers; and thereupon would have perswaded some to change such names at the Confirmation. Which (that I may note by the way) is usuall in other Countries, as we remember two sons of King *Hen.* the second of *France*, christened by the names of *Alexander* and *Hercules*, changed them at their Confirmation into *Henry* and *Francis*.

But two Christian names are rare in *England*, and I only remember now his Majesty, who was named *Charles James*, as the Prince his son *Henry Frederic*; and among private men, *Thomas Maria Wingfield*, and Sir *Thomas Posthumus Hobbs*. Although it is common in *Italy* to adjoyn the name of some Saint, in a kind of devotion to the Christian name, as *Johannes Baptista Spinula*; *Johannes Franciscus Borhomensis*; *Marcus Antonius Flaminius*; and in *Spain* to adde the name of the Saint on whose day the child was born.

If that any among us have named their children *Rewardum amoris*, *Imago saculi*, or with such like names, I know some will think it more than a vanity, as they do but little better of the new names, *Free-gift*, *Reformation*, *Earth*, *Dust*, *Ashes*, *Delivery*, *More fruit*, *Tribulation*, *The Lord is near*, *More triall*, *Discipline*, *Joy again*, *From above*, *Acceptance*, *Thankfull*, *Praise-God*, *Love-God*, and *Livewell*, which have lately been given by some to their children with no evil meaning, but upon some singular and precise conceit. That I may omit another more vain absurdity, in giving names and surnames of men, yea and of the best Families to dogs, bears, and horses. When as we read it was thought a capitall crime in *Pompejanus* for calling his bondslaves by the name of grand Captains. Here I might remember how some mislike the giving of Parents names successively to their heirs, for that if they should be forced to prove descent, it will be hard to prove the *Donor* and the *Donee* in *Formedon*, and to distinguish the one from the other.

*Symonius in
Domit. ca. 10.*

*See Demosthe-
nes contra Boe-
tium, de No-
mine.*

It were impertinent to note here, that destinies were superstitiously by *Onomantia* deciphered out of names, as though the names and natures of men were futable, and fittall necessitie concurred herein with voluntarie motion, in giving the name, according to that of *Ausonius* to *Probus*.

*Qualem creavit moribus,
Jussit vocari nomine,
Mundi supremus arbiter.*

And after, where he playeth with bibbing mother *Meroë*, as though she were so named, because she would not drink meer wine without water, or as he pleasantly calleth it *Merum Merum*; for as he saith,

*Qui primus Meroe nomen tibi condidit, ille
Thesida nomen condidit Hyppolito.
Nam divinare est, nomen componere, quod sit
Fortune, morum, vel necis indicium.*

For *Hyppolitus* the son of *Theseus* was torn in peeces by his coach horses, according to his name. So *Agamemnon* signified he should linger long before *Troy*; *Priamus* that he should be redeemed out of bondage in his childhood; *Tantalus*, that he should be most wretched, because *Agaion* in the one, and *tanais* in the other, and *Tardus* in the third implieth such accidents unto them. Hither also may be referred that of *Claudius Rutilius*.

*Nominibus certis eradam decurrere mores?
Morbis aut potius nomina certa dari;*

But to confront Poet with Poet, our good *Epigrammaticall* Poet, old *Godfrey of Winchester* thinketh no ominous fortispeaking to lie in names, in that to *Faustus*.

*Multum Fauste tua de nobilitate superbis,
Quodque bono Faustus omne nomen habes,
Sed nullum nomen momenti, si licet omni,*

Memorable is that which may be observed out of histories, how that men of the self same name have begun and ended great States and Empires: as *Cyrus* the son of *Cambyses* began the Persian Monarchy, *Cyrus* the son of *Darius* ruined the same. *Darius* the son of *Histaspes* restored it. And again, *Darius* the son of *Arfames* utterly overthrew it. *Philip* the son of *Aminas* especially enlarged the kingdom of *Macedonia*; *Philip* the son of *Antigonus* wholly lost the same. *Augustus* was the first established Emperor of *Rome*; *Augustinus* the last *Constantinus Magnus* born in this Isle first began the Empire of *Constantinople*; *Constantinus* the last left it to the Turks, and utterly lost the same. &c.

* The like observation is, that some names are unfortunate to Princes; As *Caius* amongst the Romans, *John*, in France, England and Scotland; and *Henry* lately in France. See the Table of Christian names. * Sult. in Cal. Calig. ca. ult.

Such like curious observations bred the superstitious kind of Divination called *Onomantia* condemned by the last generall Council, by which the *Pythagoreans* judged *Plinie* 24 c. 4: the even number of vowels in names to signifie imperfections in the left sides of men, and the odde number in the right. By this *Augustus* the Emperour encouraged himself, and conceived good hope of victory, when as the night before the sea-battell at *Actium*, the first man he met was a poor waytaring man driving his ass before him, whose name when he demanded he answered, *Eurycus*, that is, *Happy man*; and that his asses name was *Nicon*, that is, *Victor*. In which place when he accordingly had obtained the victory, he builded the City *Nicopolis*, that is, *The city of victory*, and there erected brasen images of the man and his ass. By this *Theodorus* King of the *Goths*, when he was curious to know the success of his wars against the *Romans*, an *Onomantical*, or *Name-wisard* Jew willed him to shut up a number of swine in little hog-sties, and to give some of them Roman names, to other *Gothish* names; with severall marks, and there to leave them to a certain day; Gloss in hist. Cal. chodig. nus l. 13 c. 39:

At the day appointed, the King with the Jew repaired to the hog-flies, where they found them onely dead to whom they had given the Gotish names, and those alive to whom they had given the Roman names, but yet with their bristles more than half shed. Whereupon the Jew fore told, that the *Goths* should wholly be discomfited, and the *Romans* should lose a great part of their forces. By this *Vespa-*
Taskus 4. Hip. *lian* was encouraged to take upon him the Empire, when coming to the Temple of *Serapis* at *Alexandria*, and being there alone at his devotion, he suddenly saw in a vision, one *Basilides*, a Nobleman of *Egypt*, who was then fourscore miles off. Upon which name of *Basilides* derived from *Basilens*, signifying a King, he assured himself of royaltie, and the Empire which he then complotted for. As concerning this *Onomantia* a German lately set forth a Table, which I with had been suppressed, for that the devill by such vanities, doth abuse the credulitie of youth to greater matters, and sometimes to their own destructions.

I cannot tell how you would like it, if I should but remember how the *Greeks* superstitiously judged them more happy, in whose names the numeral letters added together, made the greater sum, and therefore *Achilles* forsooth must needs vanquish *Hector*, because the numeral Greek letters rose to a greater number in his name than in the others. On how the amorous Romans kissed the Cup with a health so often at their meetings, as there were letters in their Mistress' names, according to that of merrye *Martiall* of his two wenches, *Narcissa* which had six letters, and *Justina* that had seven in her name.

Narcissa sex cyathis, septem Justina bibant.

Our Nation was far from those and such curious toys, therefore here will I overpass them and let down *Alphabetically*, the names which we now call Christian names, most usual to the English Nation with their significations. For this is to be taken as a granted verity, that names
among

among all Nations and tongues (as I partly noted before) are significative, and not vain senseless sounds. Among the *Hebrews* it is certain out of sacred Scriptures; *S. Hierom*, and *Philo*, likewise among the *Greeks*, *Romans*, *Germans*, *French*, &c. yea among the barbarous *Turks* for with them *Mahomet* himself glorified or laudable, *Homer* lively, *Abdalla* Gods servant, *Seliman* peaceable. *Agmad* good, *Haniza* ready, *Neama* pleasant. And the savages of *Hispaniola* and all *America*, name their children in their own languages, *Glistering lights*, *Sun bright*, *Gold bright*, *Fine gold*, *Sweet*, *Rich*, *Feather*, &c. as they of *Congo* by names of birds, pretious stones, flowers.

So that it were gross ignorance, and to no small reproach of our Progenitours, to think their names onely nothing significative, because that in the daily alteration of our tongue the signification of them is lost, or not commonly known, which yet I hope to recover, and to make in some part known, albeit they cannot easily and happily be translated, because as *Porphyrie* noteth, Barbarous names (as he termeth them) were very emphaticall & very short. But in all the significations of these names, you shall see the good and hopefull respects which the devisers of the names had, that there is an *Orshores* or certitude of names among all Nations according to *Plato*, & thereby perceive that many were translated out of the Greek and Latine. Withall we may make this fruit by consideration of our names which have good, hopefull, and luckie significations, that accordingly we do carry and conforme our selves; so that we fail not to be answerable to them, but be *Nostri homines* and *optimi* as *Severus*, *Probus*, and *Aureolus* are called *Sui nominis imperatores*. And accordingly it seemeth to have been the manner at giving of names, to wish the child to might performe and discharge their names, as when *Guthranus* King of the *Frisians* named *Chithranus* the sonne, he said; *Cum sciret pater, Chithranus in nomine vocatum*. But before I proceed farther, this is to be noted. In most ancient times the Britains had here their peculiar names.

for the most part taken from colours (for they used to paint themselves) which are now lost, or remain among the Welsh. Afterward they took Roman names when they were Provincials, which either remain corrupted among them, or were extinguished in the greatest part of the Realm, after the entrance of the English Saxons, who brought in the German names, as *Crisada*, *Penda*, *Oswald*, *Edward*, *Vchfred*, *Emma*, &c. Then to say nothing of the Danes, who no doubt brought in their names, as *Suayn*, *Harold*, *Knut*, &c. The Normans conquest brought * in other German names, for they originally used the German tongue, as *William*, *Henry*, *Richard*, *Robert*, *Hugh*, *Roger*, &c. as the Greek names, *Aolabius*, i. innocent, *Aspasius*, i. Delightful, *Boethius*, *Symmachus*, i. helper, *Toxorius*, i. Archer &c. were brought into Italy after the division of the Empire. After the Conquest, our Nation (who before would not admit strange and unknown names but avoyded them therefore as unluckie) by little and little began to use Hebrew and sacred names, as *Matthew*, *David*, *Samson*, *Luke*, *Simon*, &c. which were never received in Germany, untill after the death of *Frederike* the 2. about some 300. years since.

So that the Saxons, Danish, Norman, & British tongues, are the fittest keys to open the entrance for searching out of our ancient names yet in use. For the Hebrew, I will follow the common tables of the Bible, which every one may do as well, and *Philo De nominibus mutatis*. For the Greek the best Glossaries with mine own little skill. For the Welsh I will sparingly touch them, or leave them to the learned of that Nation. But for old English names, which here are the scope of my care, I must list them as I may out of old English Saxon treatises, as I have hapned upon here and there: and some conjecturally, referring all to the judgement of such, as shall be more happy in finding out the truth, hoping that probability may either please, or be pardoned by such as are modestly learned in histories and languages; to whose judgement in all humility, I commit all that is so be said. For that they cannot but observe the diversity of names from

Vide Caicum de
Antiq. Cantab.
Acad. lib. 2. p.
247.

Oldendorpius.

from the originall in divers languages; as how the French have changed *Petrus* into *Pierre*, *Johannes* into *Jehan*, *Benedictus*, to *Benoist*, *Stephanus* to *Estain*, *Radulphus* to *Raoul*: how the Italians have changed *Johannes* into *Giovanni*, *Constantinus* into *Giofante*, *Christophorus* into *Christophano*, *Jacobus* into *Jacope*, *Radulphus* into *Radulpho*, *Laurentius* into *Lorenz*. How the Welsh have altered *Joannes* into *Evan*, *Egidius* into *Silin*, *George* into *Sior*, *Lawrence* into *Louwis*, *Constantinus* into *Custenith*. How the English have changed *Gerrard* into *Garret*, *Albric* into *Aubry*, *Alexander* into *Sanders*, *Constantine* into *Custance*, *Benedict* into *Bennet*. How the English and Scottish borderers do use *Roby* and *Rob* for *Robert*, *Lokky* for *Luke*, *Jokie* and *Jonie* for *John*, *Christie* for *Christopher*; &c. That I may omit the Spaniard which have turned *John* into *Juan*, and *Jacobus* into *Jago*, and *Didacus* into *Diego*: as the Germans which have contracted *Johannes* into *Hanse*, and *Theoderic* into *Deric*. These and the like, whosoever will learnedly consider, will not think any thing strange which shall hereafter follow; howsoever the unlearned will boldly censure it. I had purposed here, lest I might seem hereafter to lay my foundations in the sands of conjecture, and not on grounds of truth and authoritie, to have given you the signification of such words as offer themselves most frequent in the compositions of our meer English names, viz.

El	Gund	Rod
Al	Hold	Ric
Elf	Helm	Sig
Ard	Hulph	Stan
Ar	Have	Thood
Bert	Here	Ward
Bald	Leod	Wald
Cin	Leof	Wold
Cuth	Mer	Wi
Ead	Mund	Will
Fred	Rad	Win, &c.
Gisle	Red	

And these not out of suppositive conjectures but out of *Alfricus Grammar*, who was a learned Archbishop of *Canterbury*, well near six hundred year since, and therefore not to be supposed ignorant of the English tongue, out of the *English-Saxon Testament, Psalter, and Laws*, out of *Willeramus Paraphrasis* upon the *Canticles*, and the learned *Notes* thereon by a man skillfull in the Northern tongues, as also out of *Beatus Rhinanus, M. Luther, Dasipodius, Kilianus*, who have laboured in illustration of the old German tongue, which undoubtedly is the matrix and mother of our English. But I think it most fitting to this purpose, to shew those my grounds in their proper places hereafter.

In the Table following.

Grec. noteth the name to be Greek, *Germ.* German *Lat.* Latine, *Fra.* French, *Hibr.* Hebrew, *Brit.* Welsh, *Sax.* Saxon or old English.

Usual

Usual Christian Names.

Aaron, Heb. A Teacher, or Mountaine of fortitude.

Abel, Heb. Just; meekness, or tenderness.

Adam, Heb. Man, earthly, or red.

Adelrad, see **Eitelrad**.

Adolph, see **Eddolph**.

Adrian, see **Hudrian**.

Alan, is thought by **Julius Scaliger** (some of whose progenitors bare that name) to signify an hound in the *Sclavonian* tongue, and **Chaucer** useth **Alan** in the same sense: neither may it seeme strange to take names from beasts. The *Romans* had their *Caninus*; **Asper**, **Afinius**, &c. and the Christians **Leo**, **Lupus**, **Ursula**. But whereas this came into *England* with **Alan** Earl of *Britaine*, to whom the Conquerour gave the greatest part of *Richmondshire*, and hath been most common since that time in the Northerne parts, in the yonger children of the Noble House of *Wales*, and the family of *Zouche*; descended from the Earls of *Britaine*; I would lecke it rather out of the *British*, than *Sclavonian* tongue, and will believe with an ancient *British*, that it is corrupted from *Ethannus*, that is, Sunne bright, as they corrupted *Williamus* into *Gildan*.

Aucy, in *Latine* *Aphrodisia*; deduced from the German name *Alber*, given in wish, and hope of Royall Power, Empire, Kingdom, wealth,

Ric.

wealth, and might, as *Plutarchus*, *Archeus*, *Crates*, *Cratrus*; *Pallistratus*, *Pancratius*, with the *Greeks*, *Regulus*, *Optimus*, &c. with the *Latines*, The King of the *Goths*, which sacked *Rome*, bearing his name, was called by the *Romans* *Alaricus*, the old *Englishmen* turned it into *Alric*; the *Normans* into *Alberic*. That *Ric*, as it signified a Kingdom, so also it signified rich, wealthie, mighty, able, powerfull, attributes to a Kingdom; the word yet remaines in this sense among all the *German* nations dispersed in *Europe*, and little mollified doth sufficiently prove. The *Italians* receiving it from the *Longobardes*, have turned it into *Ricco*, the *Spaniards* from the *Goths*, into *Rico*, the *French* from the *Franks* into *Rich*, we from the *Saxons* into *Rich*, &c. *Fortunatus* *Vanantius*, who lived about a thousand yeares since, translated it by *Potens*, and *Fortis* in these verses to *Hilperic* King of *France*:

Hilperic potens, si interpres barbarus adfuit,
Adiutor fortis hoc quoque nomen habes.
Nec suis in tantum sic te vocitant parentes,
Presagum hoc totum laudis, & omen erat.

As that *Hilperic* did signifie puissant and mightie helper. This name is usually written *Chilperic*, but the *C* was set before for *Coring*, that is, King, as in *Glotharius*, *Clodovius*, *Chiribertus*, for *Lotharius*, *Lodovus*, *Hiribertus*. *Alric* hath been a most common name in the honourable family of *Five* Earls of *Oxford*.

Alban, Lat. *Albus*, or *High*, as it pleaseth others. The name of our *Stephen*, and first *Martyr* of *England*.

Alwin.

Alwin, Sax. *All victorious*, or *Winning all*, as *Victor* and *Vincensius* in Latin, *Nicetas* and *Nicéphorus* in gr. The Yorkshireman, which was Schoolmaster to *Carolus Magnus*, and perswaded him to found the Universitie of *Paris*, is in an English-Saxon Treatise called *Alwin*. But the *French*, as it seemeth, not able to pronounce the *W*, called him *Aleninus*, and *Albinus*.

Albert, Germ. *Albright*, as *Epiphanius*, *Phadrus*, *Eudoxus* with the *Græcians*: *Lucilius*, *Illustrinus*, *Fulgensius*, with the *Latines*, *Bert* and *Bert*, as *Africus*, and *Rhenanus* do translate it, is *famous*, *faire*, and *cleare*. Which the rather I believe, for that *Bertha*, a German Lady sent into *Greece*, was there called *Eudoxia* in the same sense: as *Leoprandus* reporteth. They moreover that in ancient books are written *Ecbert*, *Sebert*, *Etshelbert*, in the latter are written *Echright*, *Schright*, *Etshelbright*: So that, *Bert* in composition of names doeth not signifie *Beard*, as some translate it.

Elfred, Sax. *All peace*, not varying much in signification from *Irenæus*. *Eal*, *All*, *El* in old English compound names is answerable to *Pan* and *Pam* in Greek names, as *Pamphilus*, *Pam-machius*, *Panagius*, *Panolaon*, &c.

Alfred, Sax. *All reverent feared*.

Alexander, Gre. *Succour man*, or *Helper of men*.

Alphons, if it be a German name, and came into *Spain*, with the *Goths*, a German nation, it is as much as *Helfund*, that is, *Our help*, and probable it is to be a *Gothish* name, for *Alphons* the first King of *Spain* of that name, *Ann* 740. was descended from the *Goths*.

Amery, in Latin *Almaricus*, from the German

Americus, that is, Always rich, able, and powerful, according to *Luher*: the French write it *Aumery*, as they of *Theodoric*, *Henric*, *Federic*, make *Ferry*, *Henry*, *Ferry*.

Ambrose, Gr. *Divine*, *Immerfall*.

Amie, from the French, *Amie*, that is, Beloved, and that from *Amatus*, as *Rene* from *Rendaw*.

The Barons and Dukes of *Savoy* which be commonly called *Aimé*, were in Latin called *Amadours*, that is, Loving God, as *Theophilus* and

so was that Earl of *Savoy* called; which did homage to King *Henry* the third of *England*, for

Bourc in *Bresse*, *Saint Maurice* in *Chablais* *Chaplain* *Bard*, &c., which I note for the honour of *England*. We do use now *Amia* for

this, in difference from *Amie* the womans name. Some deduce *Amia* from *Amilia* the

Roman name, which was deduced from the Greek *Aimulus*, *Faire* spoke.

Ananias, Heb. The grace of the Lord.

Andrew, Gr. *Manly*, or *Manfull*. *Fruculphus* turneth it *Decorus*, Comely and Decent; I know

not upon what ground. See *Charles*.

Anarand, Brit. corrupted from *Honoratus*, that is Honourable.

Angel, Gr. a Messenger.

Anthony, Gr. *Anchor*, flourishing, from the Greek *Anchor* a floure, as *Florence* and *Fi-*

rentin with the Latines, and *Thales* *Euthalius* with the Greeks. There are yet some that draw

it from *Anos* a companion of *Heracles*. From this was derived the name of *Antoninus*, which

for the verend of *Antoninus* *Pius*, how highly it was esteemed; read *Emperours* in the life of

of *Alexander* *Severus*.

Anselm, Germ. Defence of Authority, according to *Duchan*. Whether this name came from the

Gotish.

Math.
Paris.

Gothish word *Anses*, by which the *Gubes* called their victorious Captaines as *Démigods*, *Jornandes*, c. I dare not determine: yet *Ansbere*, *Ansegis*, ¹³ *Answald*, German names, and *Ansketrell* used much in the ancient house of the *Mallories*, seem to descend from one head.

Archebold, vide *Erchenbald*.

Arast. Sax. Goodly-man [*Affricus*.]

Arnold, Ger. Honest, but the Germans write *Er-nold*. *Probus* in Latin [*Luther*.] It hath been common in the old family of the *Boyses*.

Arthur, a Latin name in *Juvenal* drawn from the goodly fixed star *Arcturus*, and that from *Arctus* is the Bear, as *Ursinus* amongst the Romans. The famous *Arthur* made this name first famous amongst the Brit-tainers. Nota quod Arch Britann- et idem significat quod Ursus Latinè,

Augustine, Latine *Increasing*, or *Majesticall* from *Augustus*, as *Victorinus*, *Justinus*, *Constantinus*, diminutives from *Victor*, *Justus*, *Constant*, according to *Molinæus*. One observeth that adoptive names do end in *anus*, as *Emilianus*, *Domitianus*, *Justinianus*, adopted by *Emilius*, *Domitius*, *Justinus* [*Lilius Giraldus*.]

B

Baldwin, Ger. If we believe *Luther*, *Speedius* *Conquerour*; if *Rhenanus*, and *Lipsius*, *Victorious* power. But whereas *Jornandes*, cap. 29. sheweth that King *Alaric* was surnamed *Baldus* *Baldus* id est, *Andax*: for that he was bold and ad-

Epist. 43.
Cent. 3.

win.

Ulp. wolph.
Hulf. Alf.
Hilp. Hulf.

ventrous, and both *Kilianus*, and *Lippus* himselfe doth confesse, that it was anciently in use, for Bold and confident; *Baldwin* must signifie Bold victor, as *Winbald*, the same name inverted, *Esbelbald* nobly bold; *Willibald* very bold and confident, concurring somewhat in signification with *Thrasas*, *Thrasimachus*, *Thrasibulus*, *Thrasillus* of the Grecians. So all the names wherein *Win* is found, seeme to imply victory, as *Tatwin*, Learned victor; *Bertwin*, Famous victor; *Earlwin*, Glorious or honourable victor; and *Urwinn*, yet amongst the Danes for invincible. (*Janus Turson*) as *Anicetus* in Greek. Accordingly we may judge that most names wherein *Win* is found, to resemble the Grek names, *Nicetas*, *Nicoles*, *Nicomachus*, *Nicander*, *Palynices*, &c. which have *Nice* in them.

Baptist, *Gra.* A name given to *S. John*, for that he first baptized, and to many since in honour of him.

Bardulph, *Germ.* from *Bertulph*. i. faire help. *Ulp.* *Wolf*, *Hulf*, *Elf*, *Hilp*, *Helf*, signifie *Helpe*, as *Luther* and others assure us. So *Elfwinn*, Victorious help, *Ealfric* Rich or powerfull helpe, *Elfwold* Helping Governour, *Elfgiva* help-giver. Names conformable to *Boetius*, *Symmachus*, &c.

Bariholmew, *Hebr.* the son of him that maketh the waters to mount, that is, of God, which listeth up the minde of his teachers, and drops down water (*Saxogedinus*.)

Banabus, or *Barmabiz*, *Heb.* son of the Master, or Son of Comfort.

Banach, *Heb.* the same with *Banner*, blessed.

Basil, *Gra.* Royall, Kingly, or Princely.

Bala, *Sac.* He that prayeth, or a devout man, as *Encherius*,

Eusebius, or *Eusebius* in Greek. We retain still *Bedeman* in the same sense and to say our *bedes*, is but to say our prayers.

Beavis, may seem probably to be corrupted from the name of the famous *Celtique* King *Bellocus*. When as the French have made in like sort *Beavis* of the old Citie *Bellocacum*. In both these is a significance of beautie. In latter times *Bogo* hath been used in Latin for *Beavis*.

Benet, Lat. contracted from *Benedictus*. i. Blessed.

Benjamin, Hebr. The son of the right hand, or *Filius dexterum* (Philo:) See *Joseph* li. i. *Archaiologias*.

Bernard, Ger. S. *Bernard* a *Clunia* Monk drew it from *Bona Nardus*, by allusion; some turne it *Hard* child, in which sense *Barna*; is yet retained with us in the North. If it be derived as the Germans will have it from *Bearne*, which signifieth a *Beare*, it is answerable to *Arthur*. Others yet more judiciously translate. *Bernard*, *Bern*, or *Barn*. into *Filius indoles*, Child-like disposition toward parents, as *Beruber*, Lord of many children. It hath been most common in the house of *Bru* of *Connington* and *Exton*. Out of the which the Lord *Harrington* of *Exton*, and Sir *Robert Cotton* of *Connington* are descended, as his most excellent Majesty from *Robert Bru*, eldest brother to the first *Bernard*.

Bertran, for *Bertrand*, faire and pure; some think that the Spaniards have with sweeter sound drawn hence their *Fernando* and *Ferdinando*.

Blase, Gr. Budding forth, or *Sprouting* with increase.

Beniface, Lat. Well doer, or Good and sweet face: See *Winefrid*.

Bonaventure, Lat. Good adventure, as *Eutychius* among the Greeks, *Faustus* and *Fortunatus* among the Latines.

Boroloph, Sax. contracted into *Borall*, *Helpe* ship, as *Saylers* in that age were called *Boisearles*. In part it is answerable to the Greek names, *Nauplius*, *Naumachius*, &c.

Brian, Fre. Written in old books, *Briant* and *Briem*, *Shrill* voyce, as among the Romans *Vocatus*, [*Nicotinus*].

Balthasar, Heb. Searcher of Treasure, or without treasure.

Cains, Parents joy, *T. Probus*.

Caleb, Heb. Heartly, *Philo*.

Calisthenes, Gra. Beautifull and strong.

Carados, Br. Dearly beloved, *Quere*.

Casar, This came of late to be a Christian name a-monestus. *Sparsianns* saith it was first given for killing of an Elephant, which in the Moores language is called *Casar*, or that he was cut out of his mothers wombe, or born with a bush of haire, or grey eyes. Such variety of opinions is concerning a name, which as he saith, *Com-
munitate mundi duraturum*.

Charles, Germ. according to *J. D. Tillet*, from *Carb*, that is, strong, stout, courageous, and valiant, as *Virius*, *Valerius*, *Valens*, &c. with the Romans, *Craterus*, &c. with the Greeks; not from the Greek *Charilaus*, which significth *Publicola*, the Clay-back of the people. The *Hungarians* call a King by a generall name *Carl*. (*Averminns*.) And *Carl* is onely in the coines

coynes of *Carulus Magnus*. *Scaliger* makes *Carlman* and *Carlman* answerable to the Greek *Andreas*.

Christopher, Gre. *Christ-Carrier*, a name, as learned men think, devised, and a picture thereunto mystically applyed as a representation of the duties of a true Christian, and was as their *Nosce teipsum*. Of such mysticall Symboles of the Primitive Christians, See *Joseph Scaliger ad Freherum*.

Chrysostome, Gre. *Golden-mouth*.

Clemens, Lat. *Meek, Mild, and Gentle*.

Constantin, Lat. *Fast, or Firm*, for which in some parts of the Realme we see *Constance*.

Cornel, Ger. *Able-counsell*, or *Advised valour*, as

Johann Schlicker will, *Exercit. 256*. But here is to be noted, that *Rad*, *Red*, and *Red* signifie *Rad*, *Red*, *counsell* and *advise*. [*Luther, Africanus, Kylian*] *Rod*.

and differ only in Dialect, as *Siex*, *Sian*, *Stone*. And this appeareth by that which the Northern men cried when they killed *Walter* Bishop of *Duresme*, *Short Rad*, *good Rad*, *quell ye the Bishop*, that is, *Short counsell*, *Good counsell*, &c.

[*M. Paris*]

Cornelius, Lat. All draw it from *Cornu* an horn.

Cuthbert, Sax. Not *Cut-beard*, as some fable, but famous, bright, and cleare skill or knowledge, according to the old verse;

Quia, cerit certum Cuthbert de luce vocamen.

No man doubteth but *Cuth* signified knowledge, as *uncouth* unknown. So *Cuthbert* skillfull in knowledge, *Cuthred*, skillfull in counsell.

Cyprus, Gre. from *Cypris*, a name of *Venus* so named of the Isle of *Cyprus*, where she was especially honoured.

Cadwallader, Brit. A warlike name, deduced from *Cad*, that is, *Rassell*, as it seemeth, but I refer it to the learned *Britans*.

Grascus, Lat. *Grascus*, a name, derived from *Grascus*, a name of a river in *Britannia*.

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E *Adgar*, Sax. for *Eadig-ar*, *Happy*, or *blessed*, honour, or power, for I finde it interpreted in *Ead*, an old history *Felix potest*. The last verse of *Ethelwardus* history seemeth to prove the same, and *Eadig*, (for the which *Ead* was used in composition) is the word in the G. of Saint *Math.* in the English Saxon testament, so often iterated, for *Blessed* in the Beatitudes. That *Ear*, or *dry* signifie *honour* it appeareth in the *Ar*, Saxon laws, and in *Jonas Turfon* his *Danish Vocabulary*, as *Arlic*, and *Earlic*, Honourable. And *Earle*, from hence cometh our Honourable name of *Barles*, which came hither with the *Danes*, as may be gathered out of *Ethelwardus*.

E *dmundus*, Sax. for *Edmund*, *Happy*, or *blessed* peace: Our Lawyers yet do acknowledge *Mund* for *Peace* in their word *Mundbrech*, for breach of *Peace*. So *Ethelund* all peace, *Kinmund*, Peace to his kindred, *Ethelmund* noble peace; yet I know that some translate *Ethelund* by Mouth, as *Pharamund*, True Mouth.

E *dmund*, Sax. *Happy* helps *Edmund*, *Happy*, *Victor*, *Edmund*, in Sax. *Edmund*, happy keeper. The Christian *Edmund* of King *Edward* the Confessor brought much credit to this name, that in our time hath been most usual in all the North. *Edmund* signifies a *Keeper*, is appointed by Word *Edmund*, *Will*, and *or*.

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famous for ever, as the old english called Ever-
lasting life, *Et-life*.

Ellis, *Heb.* Corruptly for *Elias*, Lord God.

Elmer, *Sax.* Contrasted from *Eshelmer*, Noble

Mer. Meir.

and renowned: for *Willelmus* translateth *Mere*,

by *Celebris* and *Pamphus*, So *Merwin* renowned

Victor, *Merwald* renowned governour. Yet I

know *B. Rhenanus* nameth *Meir* and *Mera* by

Governour. *Cap. ult. Rer. Ger.*

Emanuel, *Heb.* God with us.

Emery, See *Amery*.

Enion, *Brit.* From *Enos* as some thinke, but the

British Glossarie translateth it *Iustus*, Just and

upright.

Engelbert, *Ger.* Bright Angell.

Erasmus, *Gr.* Amiable or so be beloved.

Erchenbald, *Ger.* Powerfull, bold, and speedie lear-
ner, or observer. (*Dissipulus*)

Ernest, *Ger.* in *Cesar* *Arminius*, Severe

(*Constantinus*) in the like sense we still retain it.

Eloy, *Heb.* Reward of the Lord.

Eshelbert, or *Edelbert*, Noble bright, or nobly

renowned, for *Eshel*, or *Eshel* signifie in *Germa-*

ny Noble. From whence happily *Eshel* King

of the *Goths* had his name. From hence it was

that the heires apparant of the Crown of *Eng-*

land, were surnamed *Eshelbert*. Noble borne,

and *Chio*, i. *Archius*, as in the declining state

of the *Roman* Empire, the heires of *Emperours*

were called, *Archius* hence with the *Spa-*

nards which descended from the German

Goths, may seem to have partly borrowed

their *Archius*, by which word they signify

their noblest generation.

Eshelbert, *Sax.* Noble and Counsel.

Eshelard, *Sax.* For which we use *Archard*

Noble disposition.

Eshelstan,

Eshel, *Adel.*

Esheling.

Gyro.

Echelfan, Sax. Noble Jewell, precious stone, or, most noble.

Ethelward, Sax. Now *Edward*, Noble Keeper.

Ethelwold, Sax. Noble governor for the old booke of *S. Augustines* in *Canterbury*, *Willeranz* and *Luther* do agree that *Wold* and *Wald* doth signifie *Præfectus* a Governor. So *Ernold* and *Brightwold* Famous Governors, *Kingwold*, Governor of his kindred.

Ethelmolph, Sax. Noble helper.

Everard, Ger. Well reported, as *Gesperus* writeth like to *Endorus* of the Greeks: but other with more probabilisie deduce it from *Edward*, & excellent or, supreme towardness. A name most usuall in the ancient familie of the *Digbys*.

Eusebius, gr. Pious and Religious godly-man.

Eustache, gre. Seemeth to be drawn from the Greeke *ευσταχ*, which signifieh Constant, as *Constantinus*, but the forme is turned into *Eustachius* in Latine.

Even, See Eon.

Eurypius, gr. well mannered.

Exochus, Heb. Strength of the Lord.

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Fabian, from Fabius, who had his name from beards, as *Valerius* from *Valerius Fabianus* Bishop of *Rome*, martyred under *Decius*, first gave reputation to this name.

Felix, Lat. Happy, the same with *Maximus* among the *Greeks*.

Florence, Lat. Flourishing, as *Tales* with the *Greeks*, *Antonius* with the *Latines*.

Francis,

Francis, Germ. from *Frater*, that is Free, not servile, or bond. The same with the Greek *Eleutherios*, and the Latin *Libellus*.

Frederic, Germ. Rich peace, or as the Monk which made this allusion, Peaceable reign.

Est adhibenda fides rationi nominis huius, in Compositis Frederic, duobus compunctis cuius Sunt Frederic, Frith q. nisi pax; Ric, q. nisi regum Sic per Hendiadin Fredericus, quid nisi rex Pacificus? vel regis pax? pax pacificus q.

For *Frederic*, th' English have commonly used *Frery* and *Fery*, which hath been now along time a Christian name in the ancient family of *Tilery*, and suckie to their houses as they report.

Freemond, Sax. Free peace. *Boulke*, or *Pulke*, *Germ.* Some derive it from the *Germ. Volk*, Noble and Gallant. But I from *Folk*, the English-Saxon word for people, as though it were the same with *Publi* of the *Romans*, and onely translated from *Publi* as, loved of the people and common. This name hath been usuall in the Germanic familie of *Fitz-War*, and of later times in that of the *Grevills*.

Fulbert, Sax. Fullbright.

Fulcher, Sax. Lord of people.

Ferdinando, See *Bertram*. This name is so variable, that I cannot resolve what to say: for the Spaniards make it *Ferdinand*, the Italians *Ferdinando*, the French *Ferdinand*, which is now become a surname with us; and the Latines *Ferdinandus* unless we may think it is fetcht by transposition from *Fred*, and *Rand*, that is, Peace and Counsel.

Frederick, *Germ.* Rich peace, or as the Monk which made this allusion, Peaceable reign.

G *Abriel*, Heb. Man of God, or Strength of God.

Gains, See *Cains*.

Gawaliel, Heb. Gods reward, as *Deodatus*, *Theodorus*, and *Theodosius*.

Garet, for *Gerard*, and *Gerald*: See *Everard*, for from thence they are detorted, if we believe *Guernus*. But rather *Gerard* may seeme to signify, all towardness, as *Gertud*, all truth; *Gar*, *Germin*, all victorious, and the German nation *Alth*. is so named, as all and fully men.

Gawen, a name devised by the author of King *Arthurs* table, if it be not *Walwin*: See *Walwin*.

George, *Grs.* Husbandman, the same with *Agri-cola*, a name of speciall respect in *England* since the victorious King *Edward* the third chose *S. George* for his Patron, and the English in all encounters, and battels, used the name of *Saint George* in their cries, as the French did, *Mémory*, *S. Denis*.

Graden, Heb. A Breaker, or Destroyer.

German, Lat. Of the same stock, True, no counterfeit, or a naturall brother, *S. German*, who suppressed the Pelagian heretic in *Britaine*, about the yeare 430. advanced this name in this Isle.

Gervas, *Gervasius* in Latin, for *Grifast*, (as some Germans conjecture) that is All sure, firme, or fast. If it be so, it is onely *Constance* translated. But it is the name of a Martyr, who suffered under *Nero* at *Millaine*, who if he were a Grecian, as his fellow martyr *Protasius*

was

was, it may signifie grave and Antient, or honourable, as wrestled from *Geronsus*.

Frid, Fred. *Geffrey*, *Ger.* from *Gaufrid*, Joyfull peace. *Kilianus* translateth *Gau*, Joyfull, as the French do *Gay*. That *Fred* and *Frib*, do signifie peace, is most certain, as *Fredskole*, *id est*, *Pacu cathedra*. See *Frederic*.

Gilbert, *Germ.* I supposed heretofore to signifie Gold-like-bright, as *Aurelius* or *Aurelianus*; or yellow bright, as *Flavins* with the Romans. For *Gele* is yellow in old Saxon, and still in Dutch, as *Gilvus* according to some in Latin. But because it is written in Dooms-day book, *Gislebert*, I judge it rather to signifie Bright or brave pledge, for in old Saxon, *Giste* signifieth a pledge, and in the old English booke of *S. Augustinus* of *Canterbury*, sureties and pledges for keeping the peace are called *Fredegistles*. So it is a well fitting name for children which are the onely sweet pledges and pawns of love between man and wife, and accordingly called *Dulcia pignora*, and *Pignora amoris*.

Giles, is miserably disjointed from *Egidius*, as *Gillet* from *Egidia*, by the French, as appears in histories by the name of the Duke of *Rolls* wife. It may seeme a Greeke name, for that *S. Giles*, the first that I have read so named, was an Athenian and so drawn from *Aigidion*, that is, Little Kid, as we know *Martianus Capella* had his name in like sense; yet some no less probably fetch *Giles* from *Julius*, as *Gilian* from *Juliana*.

Godfrey, *Ger.* From *Gaufrid*, Gods peace, or godly; for the Danes call godliness *Gudafreided*.

Only *Jaques*, *Anglen.* Strength of God, or Gods-man, as *Gabriel* according to *Luther*. But I thinke

it rather to signifie Godly disposition or toward-
ness, for *Ard* and *Aes* in the German tongue do *Ard*.
signifie Towardness, aptness, or disposition. As
Markard, powerfull disposition, *Gisford*, Liberall *Junius*.
disposition, as *Largus*; *Bernard* Child-like dis- *Lippus*.
position, *Leonard* Lionlike disposition, as *Leo*. *Kilianus*.
ninus; *Reinard*, pure disposition, as *Sincerus*.
Godwin, *germ.* For Win-God, converted, or Vi-
ctorious in God.
Godrick, *ger.* Rich, or powerfull in God.
Gregory, *gr.* Watching, watchfull, as *Vigilantius*
and *Vigilius* in the Latin.
Gryffib, *Brit.* Some Britans interpret it Strong-
faithed.
Griffin, *Brit.* If it be not the same with *Gryffib*,
some do fetch from *Rufinus*, *Red*, as many other
Welsh names are derived from colours.
Grimbold, *ger.* But truly *Grimwald*, power over
anger, as *Radeuld*, power of counsell, (*Luther*)
a name most usual in the old family of *Barons*.
Gwischard, See *Wischard*.
Guy, in Latin, *Guide* from the French *Guide*. A
guide, leader, or director to others.

H

Hadrin, *Lat.* deduced from the City *Hadrin*,
whence *Hadrin* the Emperor had his origin. *Asl. Spar-*
nalis. *Gisfer* bringeth it from the Greek *Hadrin*. *tianns*.
Galle or wealthy. *Hadr. in lib.*
Hann, *Heb.* Faithfull. *vis a sua*.
Hambal, A *Heb.* name. Gracious Lord.
Hibb, *gr.* Defender, according to *Plato*.
Horv, *gr.* Latin *Horv*, *Horv*, & thus so famous
since

Since the year 930. when *Henry* the first was Emperour, that there have been 7. Emperours, 8. Kings of *England*, 4. Kings of *France*, as many of *Spain* of that name. But now thought unlucky in *French* Kings: when as King *Henry* the 2. was slaine at tilt, King *Henry* the 3. and 4. stab'd by two villanous monsters of mankind. If *Einric* be the originall, it signifieth ever rich and powerfull. If it be deduced from *Herrie*, which the Germans use now, it is as much as Rich Lord. Tonce supposed, not without some probability, that it was contracted from *Honorius*, of which name, as *Procopius* mentioneth, there was a Prince of the *Vandals*, in the time of *Honorius*, and therefore likely to take name of him, as he did from *Honorius*. And lastly I have found that *Fr. Phidolus* is of the same opinion. Howsoever it hath been an ominous good name in all respects of significations.

In Epistola.

Hungest, Sax. Horse-man, the name of him which led the first Englishmen into this Ile, somewhat resembling to the Greek names, *Philippus*, *Spensippus*, *Crassipus*, his brother in like sort was called *Hunja*.

Harbold, Sax. *Durber* interpreteth it Governour or Generall of an Armie, and so would I if it were *Harwold*. But being written *Harbold* and *Harold*, I rather name it love of the Army. For *Harold* (see *Harbold*, For *Harbold* and *Harold* they signifie both an Armie, and a Lord, it is taken for granted. Yet I suspect this *Har*, for a Lord to come from the Latin *Harus*, See *Harbold*.

Harri.
Hire.

Harbert, Sax. Famous Lord, bright Lord, or Glory of the Army.
Harbert, Sax. Victorious Lord, or Victor in the Army.
Harman.

Harman, or **Harmon**, *gr.* Generall of an Army, the same which *Strategos* or *Polemarchus* in Greek *Cesar* turned it into *Aemilius* [*Tyndus*]. Hence the Generall Dukes are called *Harisogen*, as leaders of Armies.

Hercules, *gr.* Glory, or illumination of the aire, as it pleaseth *Macrobins*, who affirmed it to be proper to the Sun, but hath been given to valiant men for their glory.

Hieremo, *gr.* Holy name.

Hildebert, *ger.* Bright, or famous Lord. See *Mand*.

Helary, *Lat.* Merry and pleasant.

Howel, A British name, the originall whereof some Britain may finde. *Gorepins* turneth it Sound or whole, as wisely as he saith, Englishmen were called *Angli*, because they were good Anglers. I rather would fetch *Hoel* from *Helius*, that is, Sun-bright, as *Coel* from *Calius*.

Hugh, *Auustins* deriue it from the German word *Hungen*, that is, Halber or cutter. But whereas the name *Hugh* was first in use among the French, and *Oisfrid* in the year 900. used *Hugh* for Comfort, I judge this name to be borrowed thence, and so it is correspondent to the Greek names *Elpidius*, and *Elpis*.

Hunfrey, *germ.* for *Hunfred*, Houle-peace, a lovely and happy name, if it could turne homewards between man and wife into peace. The Italians have made *Omphrios* of it in Latin.

Hales, *Sax.* Bright forme, faire shape, or faire hope.

Herais, I know not the Etymology, unless you will deriue it from the Greek, *hera* or *hera*, as of good eye-sight.

Jacob, Heb. A tripper, or supplanter. Whose name because he had power with God, that he might also prevaile with men, was changed into *Israel* by God. See *Genes.* cap. 32. *Philos. de nominibus mutatis.*

James. Wrestled from *Jacob*, the same. *Jago* in Spanish *Jagues* in French; which some Frenchified English, to their disgrace, have too much affected.

Jasper.

Isel. See *Isel.*

Jochims, Heb. Preparation of the Lord.

Jeremy, Heb. High of the Lord.

Joab, Heb. Fatherhood.

John, Heb. Gracious, yet thought so unfortunate in Kings; for that *John* King of England well neer lost his Kingdom; and *John* King of France was long captive in England; and *John* Baliol was lifted out of his Kingdom of Scotland; that *John* Stewart when the Kingdom of Scotland came unto him, renouncing that name, would be proclaimed King *Robert*. See *Joan*.

Jeh, Heb. Sighing, or sorrowing.

Jordan, Heb. The river of Judgement.

Josiah, Heb. As *Jesiah* Saviour.

Joselin, A diminutive from *Jos* or *Jos*; as *Jos* according to *Islehm*; but molkshet from *Joselin* in the old Netherland language; from whence it came with *Joselin* of *Loos*, younger son of *Godfrey* Duke of *Brabant*, Progenitour of the honourable *Percies*; if not the first, yet the most noble of that name in this Realme. *Nicollin* maketh it a diminutive from

Jos.

Joseph, Heb. Encreasing (*Philo*) or encrease of the Lord.

Joshua, Heb. Fire of the Lord.

Josuah, Heb. The Lord Saviour.

Ingelbert, See Engelbert.

Ingram, germ. *Engelramus* in Latin, deduced from *Engell* which signifieth an Angell, as *Angelo* is common in Italy, so *Engelbert* seemeth to signifie bright Angell.

Isaac, Heb. Laughter, the same which *Gelasus* among the Greeks.

Israel, Heb. Seeing the Lord, or prevailing in the Lord: See *Jaime*.

Julius, gr. Soft haired, or mossie headed, so both *Julius* signifie in Greek. It was the name of *Antioch* son, who was first called *Ilus*.

Ilus erat dum res fatis Ilia reges.

The old Englishmen in the North parts named *Julius* into *Joly*, and the unlearned Stripes of that time may seeme to have turned *Julianus* into *Jollanus*, for that name doth often occur in old evidences.

Juan, is the same with *John*, and used by the Welsh, and *Shannon* for *John*; and in this Realme about the Conquerors time *John* was rarely found, but *Juan* as I have observed.

Josuah, Heb. The same with *Theodorus*, and *Theodorus*, that is, Gods gift.

K

Kentish, Sae. Defence of his kindred, *Hebr.* *Helo*, Defence, (*Isaiah*) so *Kentish*, happy defence.

defence, *Bright-helm*, *Faire defence*, *Sig-helm*,
Victorious defence.
Koward, *Sax*. Kinde disposition, and affection to
his kindred.

L *Amber*, *Sax*. As some thinke, *Faire-lambe*,
Luther turneth it *Faire famous*.
Lancelot seemeth a Spanish name, and may signi-
fied *Daunce*, as the military men use the word
now for an *athlismath*. Some thinke it to be an
ancient name, but forged by the writer of
King *Arthurs* history for one of his doughty
Knights.

Laurier, *Lat*. Flourishing like a Bay tree: the
same that *Daphne* in Greeke.

Lazarus, *Heb*. Lords helpe.

Loofbay, *Sax*. Most beloved.

Loofwin, *Sax*. Winlove, or to be loved, as *Agap-
tus*, and *Erasmus* with the Greeks, and *Amor-
tus* with the Latines.

Leonard, *germ*. Lion-like disposition, as *Thyme-
leon* with the Greeks, or *Populane indoles*, as it
pleaseth *Lippus*, that is a People-pleasing
disposition.

Lewis, Wrenched from *Lodowik*, which *Talis*
interpreteth Refuge of the people. But see *Lod-
wick*.

Lewlin, *Brit*. Lion-like, the same with *Leominus*,
and *Lequius*.

Little-lion, *germ*. *Gatherer of people*,
Lippus

78

Lippus in Fellestetia, or, Altogether popular, *Leod*,
Leopold, germ. Defender of people, corruptly *Almonius*
Leopold. In our ancient tongue, *Leod* signified lib. 3. c. 8.
 people of one Cirk, as *Leodscip*, was to them *M. Welforum*
Respublica. The Northerne Germans have yet *verum Boia-*
Leod in the same sense. So *Luis*, *Liddi*, *carum*, p.
Lewis, and *Lendi*, as the Distlect varieth, signi- 118.
 fies people. In which sence, the Normans in the
 life of *Carolus Magnus*, were called *North-*
Leod. The names wherein *Leod* are found,
 seeme translated from those Greeks names
 wherein you shall finde *Demos* and *Laos*, as
Demosthenes, that is, Strength of the people;
Demochares, that is, Gracious to the people;
Demophilus, that is, Lover of the people. *Nico-*
demus, that is, Conquerour of people. *Lame-*
don, that is, Ruler of people. *Leodemus*, that
 is, Tamer of people, &c.
Levin, germ. The same with *Amatus*, that is, Be-
 loved [*Kilianus*.]
Lake, Heb. Rising or lifting up.
Ludovic, germ. Now contracted into *Clevis* and
Levis. Famous warrior, according to that of
Helwaldus Nigerus.
Nempe sumus Hludo praelarum, Wiggh
quoque Mars est.

M

M *Ador*, *Byz.* from *Mal*, that is, Good in the
 Welsh, as *Cal*, from *Cal*, that is, Be-
 loved. The same with *Agathos* in Greek
 [*Dic. Wallens.*]

Malachim, Heb. My messenger.

Manasses, Heb. Not forgotten.

Marcus, Lat. Plutarch out of *Passionius* deriveth it from *Mars*, as martiall and warlike, other from *Marculus* that is, an Hammer. The latter times turned it to *Marshall* and *Mallet*, which divers took for a surname, because they valiantly did hammer and beate down their adversaries: See *Malmesb.* pag. 54.

Mormaduc, germ. *Mormaching* as some conjecture, which in old Saxon signifieth More mighty, being sweetened in sound by procelle of time. A name usuall in the North, but most in former times in the noble families of *Trent*, *Lancaster*, and *Constable*, and thought to be *Valentinianus* translated.

Marks, In Hebrew signifieth High, but in Latin, according to *Varro*, it was a name at the first given to them that were borne in the moeth of March; but according to *Isidore Zampinus* it signifieth a Hammer or Mallet, given in hope the person should be martiall.

Maibon, Heb. Gods gift.

Martin, Lat. From *Martinus*, as *Ananias* from *Ananias*, Saint *Martin* the military Saint, Bishop of *Tourus* first made this name famous among the Christians by his admirable piety.

Mercurius, Lat. *Quasi medius currus inter Deos & homines*, as the Grammarians Etymologize it. A mediate cursor between gods and men.

Mereditb, Brit. in Latin *Merreducius*.

Merric, Brit. in Latin *Mauricius*, I know not

whether is be corrupted from *Maurice*.

Michael, Heb. Who is as God or who is like God? The French contract it into *Mial*.

Maximilian, A new name, first devised by

Frederic the third Emperour, who doubting what name to give to his son and heire, composed this name of two worthy Romans names, whom he most admired, *Q. Fabius Maximus*, and *Scipio Aemilianus*, with hope, that his son would imitate their vertues. (*Hieronymus Ghibertinus de familia Austriaca*.)

Mile, Lat. *Milo*, which some fetch from *Milium*, a kinde of graine called *Millet*, as probably as *Plinius* draweth *Fabius*, *Lentulus*, *Cicero* from *Faba*, *Lens*, *Cicer*, that is, beanes, lentill, and chick pease. But whereas the French contract *Michael* into *Miel*, some suppose our *Miles* come from thence.

Moses, Hebr. Drawn up.

Morgan, Brit. The same with *Pelagius* that is Seaman, if we may believe an old fragment, and *Mor* signifies the Sea among the Welsh: So *Marinus*, *Marinus*, *Marianns*, and *Pontius* among the Latines have their name from *Mare* and *Pontus* the Sea.

Mangre, a name esdoones used in the worshipfull family of *Vavasors*, *Malgerius*, in old histories. *Quere*.

Morice, from the Latin *Mauritius*, and that from *Mavros*, A Moore, as *Syrinus* from *Syros* a Syrian. The name not of any worth in his own signification, but in respect of Saint *Maurice*, a Commander in the Thebane Region martyred for the Christian profession under *Maximianus*.

M

N

N

Nabanael, *Hebr.* The gift of God, as *Theodotus*, &c.

Neale, *Frs.* Blackish, or swart, for it is abridged from *Nigel*, and so alwayes written in Latin records *Nigellus*, consonant to *Nigrinus*, and *Atrius* of the Latines, *Melanus* and *Melanthus* of the Græcians.

Nicholas, *græ.* Conquerour of the people.

Norman, drawn from the Norman nation, as Northerne-man usuall anciently in the family of *Darcy*.

Noel, *French.* The same with the Latin *Natalis*, given first in honour of the feast of Christ's birth, to such as were then borne.

O

O Do, See *Oibes*.

Oliver, A name fetched from the peace-bringing *Olive*, as *Daphnis*, and *Laurens*, from the triumphant *Lawrell*.

Oibern, *Sax.* House-child, as *Filius familiaris*, (*Luther*.)

Oibers, *Sax.* Domestickall brightnesse, or light of the family.

Osmund, *Sax.* House-peace.

Oshold, *Germ.* House-ruled or Steward: for *Wold* in old English and high Dutch, is a Ruler: but for this the Normans brought in *Le Despencer*, now *Spencer*. The holy life of Saint *Oswald* King

King of Northumberland, who was incessantly in prayer, hath given much honour to this name. See *Ethelwold*.

Oibes. An old name in England, drawn from *Oibe*, written by some *Ode*, and by others, *Eude*, in English-Saxon *Odan*, and after the originall whereof, when *Suetonius* could not find, I will not seek. *Aventinus* maketh it *Hud*, that is, Keeper; but *Petrus Blesensis Epist.* a 26. maketh *Hood*, it to signifie a Faithfull reconciler; for he writeth, *Ode*, in *Episcopum Parisiensem consecrans*, *nomen suis operibus interpretari non cessat, fidelis sequester inter Deum & homines*. *Oiswell* and *Oisey* seeme to be nurse-names drawn from *Oibes*.

Owen. Lat. *Andoennus*, if it be the same with *Saint Owen* of France. But the Britans will have it from old King *Owens* father in law to *Hercules*: others from *Eugenius*, that is, Noble or well borne. Certaine it is that the Countrey of Ireland called *Tir-Oen*, is in Latin Records, *Terra Eugenii*; and the Irish Priests know no Latin for their *Oen* but *Eugenius*, as *Rothericus* for *Rorke*. And Sir *Owen Ogle* in Latin Records, as I have been enformed, was written *Eugenius Ogle*.

Originall, May seeme to be deducted from the Greek *Origines*, that is, Borne in good time.

P

Pascall, Deduced from *Pascha*, the Pasco-
ver.

Patrick, Lat. From *Patricius*, Quis *Patrum* ians,
A Peere or State, he which could cite his father
as a man of honour. A name given first to *Senat-
ors* sons, but it grew to reputation when *Con-
stantine* the Greek made a new State of *Patricii*,
who had place before the *Præfectus Prætorio*,
or Lord great Master of the house (if it may be
so translated [*Eximius*].)

Paul, Heb. Wonderfull or rest: But the learned
Brunius drawing it from the Latin, maketh it
Little or humble.

Paulin, From *Paul*, as *Nigerius* from *Niger*.

Percival, Is thought at first to have been a sur-
name, and after (as many other) a Christian
name: fetched from *Pitcherol*, a place in *Nor-
mandy*. One by allusion made in this *Percival*,
Per-se valens.

Pagan, in Lat. *Paganus*, exempt from militarie ser-
vice, a name now out of use, but having an op-
posite signification to a military man, as *Scall-
iger* observed upon *Ausonius*.

Peters For which the French used *Pierre*, so our
Ancestours used *Pierre*, a name of high esteeme
among the Christians, since our Saviour named
Simon, the son of *Jona*, *Cephas* which is by in-
terpretation a stone *John* 1. 1. 42. But fooler-
wisely have some *Peters*, called themselves *Pie-
rins*.

Peregrine, Lat. Strange, or outlandish.

Philbert, Germ. Much bright fame, or very bright
and

and famous, as *Poliphemus* in Greek [*Rheno-*
mus.]

Philippus, *gr.* A lover of horses, *Philip* Bernald
converting this his name, very clerikly proves
that *Philip* is an Apostolical name by Saint
Philip the Apostle, a Royall name by King *Phi-*
lip King of *Macedonia*, and an Imperiall name
by *Philip* the first Christian Emperour.

Rasthismus, *Lat.* Horne after his fathers death.

Q

Quintin, *Lat.* From *Quintus*, the fift borne, a man
dignified by Saint *Quintin* of *France*.

R

Rodolph, *Ger.* Contracted from *Rodulph*, which as
Rodulph signifieth Helpe-councell, not dissi-
ring much from the Greek *Eubulus*.

Raymond, *germ.* Quiet peace, as *Hafsbir* in
Greek.

Raidel, *Sax.* Corrupted from *Raidulph*, that is
Faith help.

Rapbus, *Heb.* The physicks of God.

Reinhold, *Sax.* Sincere or pure love, as for the Ger-
mans call their greatest and goodliest river for *Ran Hold*;

in pureness *Reheis*, and the old English used *Hold*
for love, *Holdis*, for lively, as *Mohold*, without
love, *Willagewornis* *Hold* for favour; which

Hold.

is answerable to love, I have also observed *Hold* for Firme, and once for a Generall of an armie. *Rhes*, a British name, deduced as they thinke from *Rhesus* the Phrygian King, who was (as *Plinius* describeth him by his Ambur) of a Giant like stature. But I dare not say the word implieth so much in signification: yet *Rhes*, signifieth a Giant in the German tongue.

Richard, Sax. Powerfull and rich disposition, as *Richer*, an ancient Christian name, signified Powerfull in the Armie, or rich Lord, and was but *Harrie* reversed, *Aventinus* turneth it Treasure of the Kingdom. See *Aubry*.

Bad, Red,
Red.

Robert, germ. Famous in Counsell, for it is written most anciently *Redbert*. *Rad*, *Red*, and *Rod* do signifie counsell, See *Conrad* and *Albert*. This name was given to *Rollo*, first Duke of *Normandie*, an originall Ancestour of the Kings of *England*, who was called first by the Normans and French *Rou*, wherunto, some without ground think that *Bert* was added: so that it should signifie *Rou*, the renowned. Others untruly turne it *Red-beard*, as though it were all one with *Enobarbus* of the Latines, or *Barbarossa* of the Italians. *John Rolin* (or Pudding,) that I may give him his true English name, maketh it full wilely *Red-bard*; but I thinke no *Robert* which knoweth what *Bard* meaneth, will like of it.

Frodoardi
Remensis
Chris.

Rogier, Ger. *Rogier*, Quier, the same with *Transquillus* in Latin, *Frodoard* writeth it alwayes *Rottgarius*, or *Rodgarius*, so it seemeth to signifie all counsell, or strong counsell. See *Roland*, Germ. Whereas it was anciently written *Rolland*, it may seeme to signifie Counsell for the Duke And the first that I find so named, was landwarden in *France*, under *Carolus*

Magnar against the Pagans of the Normans.
The Italians use *Orlando* for *Roland* by *Meta-*
iboff.

Romans, Lat. Strong, from the Greek *Ρωμα*, an-
swerable to *Valens*.

Ruben, Heb. The son of visions, or a quick-seeing
son. (*Philo*.)

Reinfred, Sax. Pure peace.

Salomon, Heb. Perceivable.

Sampson, Heb. There the second time.

Samuel, Heb. Placed of God.

Saul, Heb. Lent of the Lord, or as some will, Force.

Sebastian, Gra. Honourable or majestic, as *An-*
gustus or *Augustinus* among the Romans.

Sigismund, germ. Victorious peace, or victory with
peace; That *Sig* signifieth *Victory*, *Alf*, *Da*. *Sig*, and *Sig*.

Speith, and *Luther* do all agree; yet *Walt*. Ju-
nias turneth it Victorious or prevailling speech.

So *Sigward*, now *Seward*, victorious preserver;

Sigelm, victorious defence; *Sigbert*, Conque-

ror of an army, or victorious Lord and *Sigvert*;

now *Schrigb*, victorious fame, or fame by victory.

Silvester, Lat. VVood-man.

Sylvanus, Lat. VVood-man, or rather VVood-god.

See *Walt*.

Simon, Heb. Obedient listening (*Philo*.)

Stephen, gr. A Crown.

Swibin, Sax. From the old English *Swibebun*,

that is, Very high, as *Cassus* or *Exuperius* with

the Romans. This name hath been taken up in

honour of Saint *Swibin* the holy Bishop of

Winchester about the year 860. and called the

VVceping

VVorship Saint *Smith*, for that about his feast
Proserpe and *Apollo* inie constellations, dra-
 cific cosmically, and commonly caule raine.

T

Theod.

Theobald, Commonly *Tibald*, and *Thibald*,
 Gods power, as *B. Rhennans* noteth. But cer-
 taine it is, that in our Saxon *Plater Gentes* is
 alwayes translated by *Theod*, and in the Eng-
 lish-Saxon old *Annales*, the English nation is
 often called *Engla-thred*. The same *Lippius* in
Poliorectics affirmeth to be in the ancient
 German *Platers*. So that *Theobald* seemeth in
 his opinion to signifie powerfull, or bold over
 people. It was the common name in the family
 of the *Gorges*; as also in the *Butlers* of *Ireland*,
 and afterwards, in the *Normans*, by reason that
Theobald Butler, married *Rose*, the daughter
 and heir of that ancient and noble House, whose
 posteritie, in regard she was so great an heir,
 bore her surname.

Theodore, *gre.* Gods gift, now corruptly by Welsh
 Britons called *Tydder*.

Theodosius, *gre.* The same with *Theodore*.

Theodoric, *ger.* Contra *Gly Derric* and *Terry*, with
 the French, Powerable, or Rich in people, ac-
 cording to *Lippius*.

Theophilus, *greek.* A lover of God.

Thomas, *Hebr.* Bottomlesse deepe, or Twinne.

Timothy, *gre.* From *Timotheus*, Honouring
 God.

Tibor, *Hebr.* The Lord is good.

Tristram, I know not whether, the first of this
 name.

name was christened by King *Arthur* father.
If it be the same which the French call *Tristan*,
it cometh from sorrow: for *P. Ambius* no-
teth that the son of *Saint Leger of France*,
bore in the heavy sorrowfull time of his fathers
imprisonment under the Saracens, was named
Tristan in the same respect.
Turstan, Sax. For *Tristan*, most true and trusty,
as it seemeth.

V
Valens, Lat. Puissant.
Valentine, Lat. The same.
Valered, germ. High counsell, used in the old fa-
mily of *Raby*. From whence the *Nevilles*.
Vincens, Lat. Victorious.
Viviel, Lat. He that may live a long life, like to
Maerabine; or *Lively*, the same that *Tosny* in
Greek.
Vivian, Lat. The same.
Arbanus, Lat. Courteous, civill.
Brian, The same with George, as I have heard of
some learned Danes. It hath been a common
name in the family of *Saint Pier of Cheshire*,
now extinguished.

W
Walter, Germ. from *Waldher*, for so it is most
anciently written, a Pilgrime according to
Kenossius;

Names.

Rehebis; other make it a Wood-Lord, of a Wood-man answerable to the name of *Silvius*, *Strohnus*, or *Silvester*. The old English called a wood, *Wald*, and the Hermit living in the woods, a *Waldbroder*. But if I may cast my conceit, I take it to be *Herwald* inverted, as *Herrie*, and *Richer*, *Wimbald* and *Baldwin*. And so it signifieth Governour or Generall of an Armie, as *Hegeffstratus*, See *Herman*, and *Harold*.

Waldwin, Some have interpreted out of the German tongue, a Conquerour, as *Nicholans* and *Nicodemus*, *Victor* in Latin, but we now use *Gawen* instead of *Walwyn*, *Architenias* maketh it *Wal-gannus* in Latin. But if *Walwin* was a Britan, and King *Arthur's* nephew, as *St. Malmsbury* noteth, where he speaketh of his gyant-like boyes found in *Walden*. I refer the signification to the Britans.

Marin, *Jovianus lib. 1. de Affricatione* draweth it from *Kare*; But whereas it is written in all Records *Guarnar*; it may seem mollified from the Dutch *Gerwin*, that is, All-victorious. See *Gertrud*.

William, *Ger. Foll* sweetesound draweth from *Wils-behm*, which is interpreted by *Luther*, Much Defence; or, Defence to many, as *Wimbald*, Ruling many. *Walbrad*, Much reverent feare, or Awfull. *Wilfred*, Much peace. *Wylibars*, Much increase. So the French that cannot pronounce *W* have turned it into *Philli*, as *Phillibers*, for *Wilibert*, Much brightnes. Many names wherein we have *Will*, seeme translated from the Greek names composed of *Pollis*, as *Polydamas*, *Pollinus*, *Polyxenus*, &c. *Helm* yet remaineth with us, and *Vill*, *Will*, and *Pill* yet with the Germans for *Moy*. Other turne *William*, a willing.

Helm, *Will*,
& *Willi*.

willing defender, and so it answereth the Roman *Titus*, if it come from *Tuendo*, as some learned will have it. The Italians that liked the name, but could not pronounce the *W*, if we may believe *Gesner*, turned it into *Galezio*, retaining the sence in part for *Halme*; But the Italians report, that *Galezio* the first Viscount of *Wollaine* was so called, for that many Cocks crew lustily at his birth. This name hath been most common in *England* since King *William* the Conquerour, insomuch that upon a festivall day in the Court of King *Henry* the second, when Sir *William Saint John*, and Sir *William Fitz-Hamon* especiall Officers had commanded that none but of the name of *William* should dine in the great Chamber with them, they were accompanied with an hundred and twentie *Williams*, all Knights, as *Robert Montanys* recorderth Anno 1173.

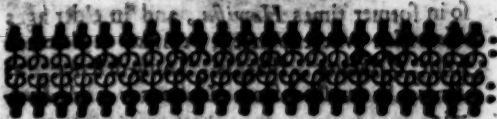
Wilfred, Sax. Much peace.

Wimund, Sax. Sacred peace, or holy peace, as *Wibert*, Holy and Bright; for *Wi*, in *Willeramus* is translated *Sacer*.

Wiscard, or Guiscard, Norm. Wilie, and crafty thifter: *W. Gemiticensis*) *Falcandus* the Italian interpreteth it *Erro*, that is, Wander. But in a Norman name I rather believe the Norman *VVinter*.

Wolfran, Sax. Comely, Decent, as *Decentius*, (*Dafpodius*.)

Wulpher, Sax. Helper, the Saxon name of a King of Middle-England, answering to the Greek name *Alexius*, or rather *Epicurus*. The most famous of which name was a hurtfull man, albeit he had a helpfull name.



Christian Names of Women.

Left Women, the most kinde sexe, should conceive unkindnesse, if they were omitted, for what of necessitie must be said of their Names.

A Bigael, Heb. The fathers joy.

Agatha, Gr. Good, *Guth* in old Saxon.

Agnes, gr. Chaste, the French write it in Latin *Agnes*; but I know not why.

Alaxia, gr. Verity or Truth.

Alice, germ. Abridged from *Adelice*, Noble. See *Eschilbert*. But the French make it defendable, turning it into *Alexia*.

Anna, Heb. Gracious, or merciful.

Arche, Heb. God hath revenged, as some translations have it. *Arche* is also a name.

Archie, germ. Noble or descending from Nobles.

Audry, Sax. It seemeth to be the same with *Eschilbert*, for the first foundeth of the Church is so called in Latin histories, but by the people in those parts, *S. Audry*, *S. Eschilbert*.

Awy Fr. Beloved in Latin *Amy*, the name of the ancient King *Lotinus* wife. It is written in the like sense *Amicia*, in old Records.

Anahoret, Gr. For *Anasoretta*, Solitarie liver, which retyred her self from the world to serve God.

Avise, Some observe that it is written now *Avise*.

Names.

Daniel, For Sweet and fair, elsewhere his
 Darius, Of the Scythians name, taken from the

Darius, not long since made a Christian
 Darius, Of the Scythians name, taken from the

Darius, Of the Scythians name, taken from the
 Darius, Of the Scythians name, taken from the

Christian, A name from our Christian profession,
 which the Pagans most tyrannically persecuted,

hating, as Tertullian writeth in his Apolo-
 getica, a harmelesse game in harmelesse peo-
 ple.

Clara, Lat. Cleare and Bright, the same with Ber-
 ra, and Claricia in later times.

Cicely, from the Latin; Cassilla, Grey-eyed.
 Cicely, from the Latin; Cassilla, Grey-eyed.

Clara, Lat. Cleare and Bright, the same with Ber-
 ra, and Claricia in later times.

Darius, Of the Scythians name, taken from the
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 Darius, Of the Scythians name, taken from the

Donsabel,

F Aub.

Fortune, The signification well known.

Frediswid, Sax. Very free, truly free.

Francis, See *Francis* before.

Falice Lat. Happy.

Fortitude Lat.

Florence, La. Flourishing.

G

Gertrud, Gr. All true, and Amiable; if *German* signifieth *All-man*; as most learned consent, and so *Gerard* may signifie *All-hardy*.

[*As Hamer*.]

Grace; the signification is well known.

Griffild, Grey Lady, as *Grise*, see *Maud*.

Gladale, Brit. From *Clandia*.

Goodwin, Sax. Contracted from *Goodwife*, as we now use *Goody*; by which name King *Henry* the first was nicked in contempt, as *William* of *Malmesburie* noteth.

H

Helena, Græ. Pitifull: a name much used in the honour of *Helena* mother to *Constantin*

O

the

the Great; and native of this Isle, although one only Author maketh her a Bithinian, but *Baronius* and our Historians will have her a Britaine.

Hawis, see *Avice*.

I

Jane, see *Joane*, For in 33 *Eliz. Regina*, it was agreed by the Court of the Kings Bench, to be all one with *Joane*.

Judith, *Hibr.* Praising, Confessing; our Ancestors turned it into *Juet*.

Joyce, in Latin *Jocosa*, Merry, pleasant.

Jaquet, *Fr.* From *Jacoba*: see *James*.

Jenet, a diminutive from *Joane*, as little and pretty *Joan*.

Joane, see *John*. In latter years, some of the better and nicer sort misliking *Joane*, have mollified the name of *Joane* into *Jane*, as it may seem, for that *Jane* is never found in old Records; and as some will, never before the time of King *Henry* the eight. Lately in like sort, some learned *Johns* and *Hauses* beyond the Sea, have new Christened themselves by the name of *Janus*.

Isabel, The same with *Elizabeth*; if the Spaniards do not mistake, which alwayes translate *Elizabeth* into *Isabel*, and the French into *Isabran*.

Julian. From *Julius*, *Ellian* commonly, yet our Lawyers *lib. Assis.* 26. pag. 7. make them distinct names, I doubt not but upon some good ground.

Kisha

K

K *Atbarin*, See *Catbarin*.

Kingburgh, Sax. Strength and defence of her kindred; as *Kinulf*, help of her kindred.

L

L *Etica, Lat.* Joyfulness, mirth.

Lydia, Grs. Born in that region of *Asia*.

Lora, Sax. Discipline, or Learning; but I suppose rather it is corrupted from *Laura*, that is, Bay, and is agreeable to the Greek name *Daphne*.

Lucia, Lat. Lightsome, Bright: a name given first to them that were borne when day-light first appeared.

Lucretia, Lat. An honourable name in respect of the chaste Ladie *Lucretia*; if it, as *Lucretius*, do not come from *Lucrum*, gain, as a good housewife, I leave it to Grammarians. *Lucris*, a wench in *Plautus* seemed to have her name from thence, when as he saith it was *Nomen & omni quantivis pretii*.

M

Mabel. Some will have it to be a contraction of the Italians from *Matabella*, that is, My faire daughter, or maide. But whereas it is written in Deeds, *Amabilia* and *Mabilia*, I think it cometh from *Amables*, that is, Loveable, or Lovely.

Magdalen, Heb. Majesticall.

Margaret, gr. Commonly *Marget*, Pearle, or pretious.

Margerie. Some think to be the same with *Margaret*: others fetch it from *Marjorie*, I know not what floure.

Marie, Heb. Exalted. The Name of the blessed Virgin, who was blessed among women, because of the fruit of her wombe.

Maud, for Matild, Germ. *Matildis*, *Matbildis*, and *Matilda* in Latin, Noble or honourable Lady of Maides. *Alfric* turneth *Heroina* by *Hilda*. So *Hildbert* was heroically famous, *Hildgar* heroically preserver: and *Hilda* was the name of a religious Lady in the Primitive Church of England.

Mellicent, Fr. Honey-sweet.

Meraud. Used anciently in Cornwall, from the pretious stone called the Emerald.

Muriel from the Greek *Muron*, Sweet perfume.

N

Nest, used in *Wales* for *Agnes*. See *Agnes*.
Nichola, See *Nicholas*.

Nicia, *Gra.* victorious.

O

Olympia, *Gra.* *Hesperia*.
Orabilia, *Ang.* *Basily*.

P

Penelope, *Gra.* The name of the most patient;
 true, constant, and chaste wife of *Ulysses*,
 which was given to her, for that she carefully
 loved and fed those birds with purple necks
 called *Penelopes*.

Pernel, from *Petronilla*, Pretty-stone, as *Pierre*
 and *Perkin*. Stained-cloth of *Pierre*. The
 first of this name was the daughter of *Saint*
Peter.

Prisca, *Lat.* Ancient.

Priscilla, A diminutive from *Prisca*.

Prudence, *Lat.* Whom the Greeks call *Sophia*,
 that is, Wisdom.

Philippa, See *Philip*.

Names.

Philadelphia, Gre. A lover of her sisters and brethren.

Phyllis, Gre. Lovely, as *Amie* in Latin.

Polyxena, Gre. She that will entertain many guests and strangers.

R

Gund.

R*Adagunde, Sax.* Favourable counsell. *Hadrianus Junius* translateth *Gund* Favour, so *Gunther* Favourable Lord, *Quadrice*, Rich, or mighty in favour, &c.

Rachel, Heb. A sheep.

Rebecca, Heb. Fat and full.

Rosamund, Rose of the world, or *Rose* of peace.

See in the Epitaphs.

Rose, Of that faire flour, as *Susan* in Hebrew.

S

S*abine*, As chaste and religious as a *Sabine*; which had their name from their worshipping of God.

Sanchia, Lat. From *Sancta*, that is, holy.

Sarah, Heb. Ladie, Mistris, or Dame.

Scholastica, Gre. Leisure from busynesse.

Susan, Hebr. Lillie, or Rose.

Sussy: See *Casilia*.

Sopronia,

Sophrania, Gr. Modest, and temperate.

Sophi, Gr. Gods counsell, other deriv'd from Hebrew, and will have it to signifie Divine Doctrine; (*Pamerna*)

Sophia, Gr. Wisdom; a name peculiarly applyed by the Primitive Christians to our most blessed Saviour, who is the wisdom of his Father (*Epistle to the Hebrews*) by whom all things were made. And therefore some godly men do more than dislike it as irreligious, that it should be communicated to any other.

Abitha, Heb. Roe-buck.

Tamesin, or *Thomasin*: See *Thomaz*.

Theodosia, Gr. Gods-gift.

Tace, Be silent, a surname to admonish that sex of silence.

Temperance, Lat. The signification known to all.

Venus, Lat. Comming to, all is derived from it.

Venice, a surname for a good weach. But for shame it is turned of some to *Venice*.

In Greeke *Venus* was called *Aphrodite*.

These English-Saxon, German and other names may be thought as faire, and as fit for men and women, as those most usuall *Prænomina* among the Romans; *Aslu*, for that he was nourished of the gods; *Lucius* for him that was born in the dawning of the day; *Marcus* for him that was borne in March; *Manius* for him that was born in the morning, *Cneus* for him that had a war; *Servius* for him that was borne a slave; *Quintus* for him that was fift born, &c. And our womens names more gracious than their *Rosilia*, that is, Red-head; *Cassia*, that is, Grey-eyed, and *Caia* the most common name of all among them (signifying Joy:) for that *Caia Cassia* the wife of King *Tarquinus Priscus* was the best distaffe-wife and spinster among them.

Neither do I think in this comparison of names, that any will prove like the Gentleman, who distasting our names, preferred King *Arthur's* age before ours, for the gallant, brave, and stately names then used; as, *sir Orson*; *sir Tor*; *sir Quadrigan*; *sir Dinadan*; *sir Lancelot*; &c. which came out of that forge, out of the which the Spaniards forged the haughty and lofty name *Traquistanos* for his Giant, which he so highly admired, when he had studied many dayes and odder houres, before he could hammer out a name so conformable to such a person, as he in imagination then conceived.



Surnames.



Surnames given for difference of families, and continued as hereditary in families, were used in no nation anciently, but among the Romans; and that after the league of union with the *Sabines*: for the confirmation whereof, it was covenanted, that the *Romans* should prefix *Sabine* names before their own, and likewise the *Sabines* *Roman* names. At which time *Romulus* took the *Sabine* name of *Quirinus*, because he used to carry a spear, which the *Sabines* called *Quiris*. These afterward were called *Nomina Gentilia*, and *Cognomina*; as the former were called *Prænomena*. The *French* and we termed them *Surnames*, not because they are names of the Son, or the father, but because they are super-added to Christian names, as the Spaniards call them *Requintas*, as *Requintas*.

The *Hebrews* keeping memorie of their Tribe, used in their Genealogies in stead of *Surnames*, the name of their father with *Ben*, that is, Son, as *Melchi Ben-Addi*; *Addi Ben-Cosam*; *Cosom Ben-Elmadam*, &c. So the *Gracians* *Lucas* the son of *Dedalus*; *Dedalus* the son of *Eupalmus*; *Eupalmus* the son of *Alelion*.

The like was used among our ancestors the English, as *Coolwald*, *Coolwalding*, *Coolwald Cuthing*, *Cuth*, *Cuthwining*; that is, *Coolwald* son of *Coolwald*; *Coolwald* son of *Cuth*, *Cuth* son of *Cuthwin*, &c. And to this is observed by *William* of *Malmesburie*, where he noteth that the son of *Eadgar* was called *Eadgaring*, and the son of *Edmund*, *Edmunding*.

The Britains in the same sence with *Ap* for *Mat*; as *Ap Owen*

Owen; *Owen Ap Harry*; *Harry Ap Rhese*, as the Irish with their *Mac*; as *Donald Mac Neale*; *Neale Mac Con*; *Con Mac Dermott*; &c. And the old Normans with *Fitz* for *Fili*; as *John Fitz-Robert*; *Robert Fitz-Richard*; *Richard Fitz-Raph* &c. The Arabians only as one learned noteth, *Scal. de causis ling. Lat.* used their fathers names without their own forename, as *Aven-Pace*; *Aven-Rou*; *Aven-Zoar*, that is the son of *Pace*, *Rou*, and *Zoar*; As if *Pace* had a son at his circumcision named *Haly*, he would be called *Aven-Pace*, concealing *Haly*; but his son, howsoever he were named, would be called *Aven-Haly*, &c. So Surnames passing from father to son, and continuing to their issue, was not anciently in use among any people in the world.

Yet to these single Names were adjoyned oftentimes other names, as *Cognomina*, or *Sobriquets*, as the French call them; and By-names, or Nick-names, as we terme them, if that word be indifferent to good and bad, which still did die with the bearer, and never descended to posterity. That we may not exemplifie in other nations (which would afford great plenty,) but in our own; King *Edgar* was called the Peacable King *Ethelred* the Unready; King *Edmund* for his Valour, *Iron-side*; King *Harold* the Hare-foote; *Eadric* the *Stryana*, that is, the Getter or Streiter; *Seward* the *Dogger*, that is, the Valiant; King *William* the first, Bastard; King *William* the second *Roufe*, that is, the Red; King *Henry* the first *Banvelark*, that is, Fine Scholler: so in the house of *Anjou*, which obtained the Crown of *England*; *Geffrey* the first Earl of *Anjou* was surnamed *Grisogone*, that is Grey-cloake; *Fulk* his son *Norra*, his grand-child *Rechin*, for his extortion. Again, his grand-child *Plantagenet*, for that he ware commonly a broome-stalke in his bonnet. His son *Henry* the second, King of *England*, *Fitz-Empresse*, because his mother was *Empresse*; his son King *Richard* had for surname *Cœur de Lion*, for his Lion-like courage, as *John* was called *Sans-terre* that is, Without land: So that whereas these names were never taken up by the son, I know not why any should think *Plantagenet* to be the surname of

the Royall House of England, albeit in late years many have so accounted it. Neither is it lesse strange, why so many should thinke *Theodore* or *Tydr*, as they contract it, to be the surname of the Princes of this Realme since King *Henry* the seventh: For albeit *Owen ap Meredith Tydr*, which married *Katherine* the daughter of *Charles* the first King of *France*, was grandfather to King *Henry* the seventh, yet that *Tydr* or *Theodore* was but the Christian name of *Owen*s grandfather. For *Owen*s father was *Meredith ap Tydr*, ap *Grano*, ap *Tydr*, who all without Surnames iterated Christian names, after the old manner of the *Britaines*, and other nations, heretofore nored, and so lineally deduced his pedigree from *Cadwalader* King of the *Britans*, as was found by Commission directed to *Griffin ap Llewellyn*, *Guten Owen*, *John King*, and other learned men both English and Welch in the seventh year of the said King *Henry* the seventh.

Likewise in the line Royall of *Scotland*, *Milcolme*, or *Malcolm* was surnamed *Canmore*, that is, Great head; and his brother *Donald*, *Ban*, that is, white: *Alexander* the first, the Proud, *Malcolm* the fourth, the Virgin, *William* his brother the Lion. As amongst the Princes of *Wales*, *Brochuail Schiteauc*, that is, Gagged; *Gurind Barmbrunab*, that is, Spade-bearded, *Elidir Gofcorian*, that is, Heli-dor the Great house-keeper; and so in *Ireland*, *Murogh Duff*, that is, Blacke: *Roo*, that is, Red: *Nemoliab*, that is full of wounds: *Ban*, that is, white: *Gancelor*, that is, Fetters: *Reogh Brown*; *Moyle*, Bald.

To seek therefore the ancient Surnames of the Royall, and most ancient families of *Europe*, is to seek that which never was. And therefore greatly are they deceived which thinke *Valois* to have been the surname of the late French Kings; or *Borbon* of this present King, or *Habsburg*, or *Austriac* of the Spanish King; or *Steward* of the late Kings of *Scotland*, & now of *Britaine*; or *Oldenburg* of the Danish; For (as all know that have but sipped of Histories) *Valois* was but the Appenage and Earldome of *Charles* younger son

son to *Philip*, the second, from whom the late Kings descended: so *Borbon* was the inheritance of *Robert* a younger son to *St. Lewis*, of whom this King is descended: *Habsburg* and *Austria* were but the old possessions of the Emperours and Spanish Kings progenitors. *Steward* was but the name of office to *Walter*, who was high Steward of *Scotland*, the progenitor of *Robert* first King of Scots of that family, and of the King our Sovereign. And *Oldenburg* was but the Earldom of *Christina* the first Danish King of this family, elected about 1448. But yet *Plantagenet*, *Steward*, *Valois*, *Borbon*, *Habsburg*, &c. by prescription of time have prevailed so far, as they are now accounted surnames. But for surnames of Princes, well said the learned *Alexis Salon Taurina com de Pace*, *Reges cognomine non utuntur, sed ut cognomina sitatione, non sunt necessaria, prout in aliis inferioribus, quorum ipsa cognomina agnationum ac familiarum memoriam curantur.*

About the year of our Lord 1000. (that we may not mistake our the time) surnames began to be taken up in France, as may seem by this speciall instance. * *Theodoras Roy de la France Orientale, assembler grosse Armee pour passer en la Grece, & jusques a Constantinople, mener guerre a l'Empereur Justinian n'ayant autre querelle a luy que de ce qu'entre ses autres titres par ses Chartres, &c. il mettoit celuy de France, selon l'ancienne fagon des Romains, qui prevoient pour se honorer les surnoms des nations & peuples qu'ils avoient vaincus ou soumis, &c.* But not in England till about the time of the Conquest, or else a very little before, under King *Edward* the Confessour, who was all Frenchified. And to this time do the Scottish men also referre the *Vira Milet* antiquity of their surnames, although *Buchanan* supposed *Iambi*, that they were not in use in *Scotland* many years after.

Yet in *England* certain it is, that as the better sort, even from the Conquest by little and little took surnames, so they were not settled among the common people fully, untill about the time of King *Edward* the second: but still varied according to the fathers name, as *Richardson*, if his father were *Richard*; *Hodgeson*, if his father were *Roger*, or in some

* Recueil des
Rois de France
par J. du Tillet
p. 350.

some other respect; and from thenceforth began to be established, (some say by statute,) in their posteritie.

Perhaps this may seem strange to some Englishmen and Scottishmen, who like the Arcadians think their surnames as ancient as the Moon; or at the least to reach many an age beyond the conquest. But they which thinke it most strange (I speak under correction,) I doubt they will hardly find any surname, which descended to posterity before that time: Neither have they seen (I fear) any deed or donation before the Conquest, but subscribed with crosses and single names, without surnames in this manner in England; *+ Ego Eadredus confirmavi. + Ego Eadmundus corroboravi. + Ego Sigaricus conclusi. + Ego Olstannus consolidavi, &c.* Likewise for Scotland, in an old book of *Durresme* in the Charter, whereby *Eugene* son of King *Malcolme* gave lands near *Goldingham* to that Church, in the year 1097. the Scottish Noblemen witnesses thereunto, had no other surnames than the Christian names of their fathers: For thus they signed, *S+ Gussi filii Meniani, S+ Catoris filii Donciani, S+ Olavii filii Orbe, &c.* As for my self, I never hitherto found any hereditary surname before the Conquest, neither any that I know: and yet both I my self and divers, whom I know, have pored and pessed upon many an old Record and Evidence to satisfie ourselves herein: and for my part I will acknowledge my self greatly indebted to them that will clear this doubt.

But about the time of the Conquest; I observed the very primary beginning, as it were of many surnames, which are thought very ancient, when as it may be proved that their very lineall Progenitors bare other names within these six hundred yeares. *Mortimer* and *Warren* are accounted names of great antiquitie, yet the father of the first *Roger* surnamed *de Mortimer*, was *Walterius de Sancto Martino*, which *Walter* was brother to *William*, who had assumed the surname *de Warrenna*. He that first took the surname of *Monahey* (a familie very eminent and noble) was *Roger* son of *Nigel de Albani*; which *Nigel* was brother to *William de Albani*.

I. Surnames.

Surnames in England not in use before the Norman Conquest.

[Vide Hist. Norm. Script. p. 313. A. & p. 378. C.]

Alban progenitor to the antient Earles of *Arundell*. He
 that first took the name of *Cassford* from his habitation, was
 the son of *Richard*, son of *Tunke*, a noble Norman, who had
 no other name. The first *Linsley* was son of an ancient
 Englishman called *Dimbleph*. The first *Giffard*, from whom *L. Drevant*
 they of *Buckingham*, the Lords of *Brimesfield*, and others *Gemeticus*,
 descended, was the son of a Norman called *Oubert de Bele-*
dec. The first *Wimbor*, descended from *Walter* the son of
Olbens *Custellan* of *Wimbor*. The first who took the name
 of *Shirley*, was the Son of *Swall* descended from *Eulcher*
 without any other name. The first *Napill*, (of them which
 are now) from *Robert* the son of *Malbray*, a branch of an
 old English family, who married *Isabel* the daughter and
 heir of the *North*, which came out of *Normandy*. The first
Love came from *Gisel de Percival*; The first *Montaigne*
 was the son of *Drogo Jovart*, as it is in Record. The first
Stanley of the now Earls of *Derby*, was likewise son to *Ar-*
dun de Aldeligh, or *Audley*, as it is in the old Pedegree in
 the Eagle tower of *Batham*. And to omit others, the first
 that took the name of *de Burgo*, or *Burk* in *Ireland*, was
 the son of an Englishman called *William Fine Aldelme*;
 as the first of the *Strathlins* also in that Countrey was the
 son of an Englishman called *Girald of Windsor*. In many
 more old Examples, which shortly after the conquest
 took these surnames, when either their fathers had none at
 all, or else most different, whatsoever some of their posterity
 do overween of the antiquity of their names, as though in
 the continual mutability of the world, continuation of places,
 and small periods of Families, five hundred years were not
 sufficient antiquitie for a Family or name, when as but ve-
 ry few have reached thereunto.

In that authentick Record of the Exchequer called
Domesday, surnames are first found, brought in then by the
 Normans, who not long before first took them: but most
 noted with *De* such a place, as *Godefridus de Monnowille*, *de*
de Grey, *Walterus de Vernes*, *Robert de Oth*, now *Dorset*, *de*
berisins de Verr, *Rudolphus de Bomeroy*, *Guilelmus de Digne*,
Robertus

Robertus de Buse; Guilielmus de Moian; R. de Brailo; Rogerus de Lucy; Gislebertus de Venables; or with Filiius as Radulphus filius Aseplii, Guilielmus filius Osborni, Richardus filius Gisleberti; or else with the name of their office, as Eudo Dapifer; Guil. Camerarius; Harvieu Legatus Gislebertus Cocus; Radulphus Venator; but very many with their Christian names onely, as Olaff, Nigellus, Eustachius, Baldricus, with single names, are noted last in every shire, as men of least account, and as all, or most underholders specified in that Book.

Vide Politianam Miscell.
lib. 32.

But shortly after, as the Romans of better sort had three names according to that of Juvenal, *Tarquani habent tria nomina*, and that of Aeschylus, *Tria nomina nobilitatem*: So it seemed a disgrace for a Gentleman to have but one single name, as the meader, Sir, and bastards had. For the daughter and heir of *Edz. Hamon* a great Lord, (as Robert of Gloucester in the Librarie of the industrious Antiquary Master John Stow writeth;) when King Henry the first would have married her to his base son Robert, she first refusing answered,

*It were to me a great shame,
To have a Lord withouten his true name.*

Whereupon the King his father gave him the name of *Edz. Roy* who after was Earl of Gloucester, and the only worthy of his age in England.

To reduce surnames to a Methode, is matter for a *Ramist*, who should haply finde it to be a *Typeset*: I will plainly set down from whence the most have been deduced, as far as I can perceive, hoping to incur no offence, herein with any person, when I protest in all sinceritie, that I purpose nothing lesse than to wrong any whosoever. The end of this scribbling labour tending onely to maintain the honour of our names against some Italianized, who admiring strange names, do disdainfully censure their own country names, which I doubt not but I shall effect with the learned and judicious, to whom I submit all that I shall write.

The

The most surnames in number, the most ancient, and of best account, have been locally deduced from places in Normandy, and the countries adjoining, being either the patrimonial possessions, or native places of such as served the Conqueror, or came in after him of Normandy, as *Mansmore, Warren, Albigny, Percy, Gournay, Breverton, Tankerville, Saint Lo, Argentine, Alarmon, Saint Adames, Bray, Maingy, Nevill, Ferrers, Harecourt, Baskerville, Alvaugne, Tracy, Beaufort, Valognes, Gault, Lucy, Montfort, Breuille, Bovil, Auranth &c.* Neither is there any village in Normandy, that gave not denomination to some family in England; in which number are all names, having the French *De, Du, Des, De la* prefix, and beginning or ending with *Font, Fant, Beau, Saint, Mont, Bois, Aux, Eux, Vall, Vaux, Cort, Court, Fort, Champ, and Fil*, which is commonly turned in some into *Feld*, as in *Baskersfeld, Somersfeld, Dangersfeld, Troublefeld, Greenfeld, Sackesfeld*; for *Baskerville, Somersvil, Dangersvil, Turberville, Gramsvelt, Sackevil*, and in others into *Well*, as *Boswell* for *Boswell*, *Freshwell* for *Freshwell*. As that I may note in passage, the *Norman Nobility* take their names from places adding *de* or *le* therunto.

Marr. Cro.
MAYNS.

Out of places in *Britaine* came the families of *Saint Aubin, Morley, Druon*, lately called *Deubon*, as well of *Duke, Balth, Conquest, Faltore, Laforell, Burt, &c.* Out of other parts of *France* from places of the same names, came *Courmay, Corby, Bollen, Trecoquer, Saint Berger, Bechem, Saint George, Saint Germain, Chancel, Gault, Dautin, Gorges, Villiers, Cromer, Parry, Rellin, Cray, Fines, Blancheville, Courmay, Eyons, Chancel, Chancel, Eyons, &c.* and many more.

Out of the *Netherlands* came the names of *Brabant, Gaunt, Ipres, Bruges, Malines, Odingfelt, Tournay, Doway, Buers, Beke*; and in later ages *Dabridgecourt, Robbers, Manry, Grandison, &c.*

From places in *England* and *Scotland* infinite likewise. For every town, village, or hamlet hath afforded names to families, as *Derbyshire, Lancashire*, (do not look that I

shou'd as the *Nomenclator* in old time marshall every name according to his place) *Essex, Murray, Clifford, Stafford, Barkley, Leigh, Lea, Hastings, Hamletton, Gordon, Lamley, Douglas, Bush, Cluton, Heyden, Cleydon, Micham, Henningham, Popbam, Rastliffe, Markham, Seaton, Framingham, Ragnave, Cocson, Cario, Hums, Poininger, Goring, Pri- dmore, Woulfor, Hardes, Stanhope, Sydenham, Needham, Druce, Winnington, Allington, Dore, Thaxton, Whitney, Willoughby, Apsey, Crew, Kinsale, Mearworth, Fanshawe, Wollington, Manwood, Fisherston, And lastly, Pennudocke, Tremaine, Trevoire, Killigrew, Roscarre, Carni- on, and most families in Cornwall, of whom I have heard this Rhythme :*

By Tre, Ros, Bol, Lin, Caer, and Pen,
You may know the most Cornish men.

Which signifie a town, a heath, a poole, a Church, a castle or citie, and a foreland, or promontory. In like sort many names among the Romans were taken from places, as *Tarquinius, Gabinius, Volsinius, Varinius, Norbanus*; from *Tarquini, Gabii, Volsci, Varia, Norba*, towns in *Italia*; *Sigenin*, and other before him have observed; and likewise *Amerius, Carinus, Alcernus*, as *Kerr* noteth. So *Ruricius, Fometus, Fundanus, Agellius*, &c. Generally, all these following are local names, and all which have their beginning or termination in them the significations whereof, for the most part, are commonly known. To the rest now unknown, I will adjoyne some- what briefly out of *Affrica*, and others, reserving a more ample explication to his proper place.

Advent.
2



A Bent, A steep place.
Aker, drawn from the Latin
agere, to do.
Ay, vide *Eye*.

B

Bac, French, A Ferry.
Bach, the same which *Bec* a
river, [Munster.]
Baine, A Bath.
Banche.
Barne.
Barrow, vide *Barrow*.
Bathe.
Bache.
Brams, A Trunk, or stock
of a tree.
Bake or *Bie* (as *Bach*) used
in the North.
Bine, A place where rushes
grow.
Borne, A Wood. *Beda* lib. 4.
cap. 2.
Berton or *Barren*.
Berry, A Court. Others make
it a hill from the Dutch
word, *Berg*, some take
it to be the same with *Bar-*
row, and only varied in
dialect.
Besh, *Acervus*, a Scare
Bosh, *Lapidum acervus*.

Biggin, a building.
Bold, from the Dutch *Bol*, a
Penne, or quill.
Bye, From the Hebrew *Beth*,
an habitation. (*Alfri-*
cus).

Bois, Fr. A Wood.
Borough, From the Latin
Burgus, a fortified place
or defence, pronounced
in the South parts *Bury*,
in other *Burgh* & *Brangb*,
and often *Berry* and *Bar-*
row. *Alfricus*.

Borne, or *Burne*, a river.
Bottle, An house, in the north
parts. *Alfricus* turneth it
Edes, and *Edile*, Bot-
tleward.

Booth.
Bridge.
Brome-field.
Bynne, A fountain from
Burne.

Brewer, Fr. An Heath.
Brangb, See *Borough*.
Bury, See *Barrow*.
Burgh, See *Borough*.
Burne, vide *Borne*.
Bush.
Buss.

C

Carr, Brit. a fortified place or
Camp, the same with Cha-
pell,
Carr, A low wateris place
 where Alders do grow, for
 a boat.
Carr, the same with
 Stones.
Castell,
Castle, **Chapin**, **Oster**, **Ch**
 the same varied in
 Dialect, a Cille or wal-
 led place derived from Ca-
pell,
Church,
Chapel,
Chapin,
Chap,
Chap, or **Chay**,
Cove, a small creeke.
Cliffe, and **cleve**,
Clough, a deep descende be-
 tween hills.
Cole, a forced Harbour for
 ships, as the Cob of **Lynn**
 in Dorsetshire.
Cope, the top of a high
 hill.
Combe, word in use both in
 France and England for a
 valley between two
 hills, **Nivernus**.

Course.

Coveras, French a shadowed
 place or Dale.
Crosse,
Crosse, Translated dy **Al-**
to Florissant in **Pro-**
dium, a Faime. Our An-
 cestors would say prover-
 bially of a very poor man,
 that *He had no Tese ne*
Crosse,
Crosse,
Dale,
Dalle, a dike.
Dene, A small valley contri-
 ry to **Dale**.
Deeper,
Dene, See **Terne**,
Ditch, or **Dith**,
Dike,
Dike,
Dop, corruptly sometime for
 Ton, or Town.
Din, and **Dawn**, all one, va-
 ried in pronunciation, a
 high hill or Mount. [**Al-**
fricus].
Eg, A wake.
Eg,
Ey, a watery place as the
 in **German** the name is
Orsellus, **Alfred**,
Ey.

Cole

40

Farm

Hop, The side of an hill, but in the North, a low ground amidst the tops of hills.

Horn, or **Hoo**, an high place.

Horn, see **Horn**.

Horse.

Hull, see **Hill**.

Hunt.

Hurn, or **Hyrn**, A corner.

Alfricus.

Hurf, or **Herf**, a wood.

Ing, A meadow or low ground, [*Ingulphus*] and the Danes still use it.

Ile, or **He**.

Isle, or **He**.

Ile, or **He**.

Ile, or **He**.

Isle, or **He**.

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Isle, or **He**.

Isle, or **He**.

Laund, a plaine among trees.

Law, a hill, in use among the

hither Scotts men.

Le, **Leigh**, a place.

Le, and **Leigh**, the same, or

a pasture.

Leys, **Leigh**, a place.

Lode, see **Lade**.

Lock, a place where rivers

are stopped, or a lake, as

the word is used in the

North parts.

Loppe, **Salobra**, an uneven

place which cannot be pas-

sed without leaping.

Lound, the same with **Laund**.

M

March, a limit, or con-

finer.

Market.

Mead.

Meadow.

Mess, **Meadows**.

Mess.

Mesnull, or **Menill**, in Nor-

man French, a mansion

house.

Mish.

Mish.

Mish.

Misher, contracted from

Mishery, in the north

Misher, in the South

Misher.

Mish.

Mish.

Moss, a green soft tuft.
Mouth, Where a river falleth into the Sea, or into another Water.

N
Nell, a promontory, for that it runneth into the Sea, as a nose.
Nere, The same with North.

O
Orchard,
Over, and contrariely, *Ore*,
P

Pace,
Parke,
Pen, Brit. the top of an hill, or mountaine.
Pitts,
Place,
Plat, Fr. Plaine ground.
Playn,
Pole,
Pond,
Pore,
Pound,
Prey, Fr. a Meddow.
Prindle, The same with *Croft*.

Q
Quarry,
R
Ridge, and *Rig*,
Ring, an enclosure.

Road,
Rew, Fr. a street. *Rew* in the North.
Raz, Brit. a heath.
Ry, Fr. from River, a shore, coast, or bank.
Rill, a small brook.
Ritby, Brit. from *Rith*, a ford.
S
Safe, Fr. a Hall; an entrance (*Junius*).
Sand, or *Sands*,
Scarp, a craggy, stony hill.
Seae, Habitation or seat; *Draculus*.
Schell, a Spring; See *Skell*.
Shaw, Many trees near together, or shadow of trees.
Shallow,
Sheal, a cottage, on the river the word is usuall in the wastes of *Northumberland*, and *Cumberland*.
Shore,
Shot, or *Shut*, a Keep (*Atena* for.)
Skell, a Well in the old northern English.
Slade,
Slom, a miry soule place.
Smeth, a smooth plain field; a word usuall in *Norfolk*, and *Suffolk*.
Sole, a Pond.
Spir, *Pyram*, a shaft, so the old English, or *Spir* people.
Spring.

Spring.

Spake.

Sirand, a banke of a river.

Sirer.

Sirval, a small name for some
thinke, the same with

Sirand.

Stable, as Stale.

Stale, and Staple, the same, a
storehouse.

Staple, a mart town for mer-
chandise.

Sted, from the Dutch *Stad*,
a standing place, a town.

Sted, a town, as *Sted*,
as to *Sted*, as to *Sted*.

Steeple.

Steyn, a bank (as *Steyn*),
as to *Steyn*, as to *Steyn*.

Steyn, or Steir, a foot-path.

Steyn, as to *Steyn*, as to *Steyn*.

Steele.

Steele, the same with *Steele*.

Steele, or Steale, as to *Steele*.

Steele, a place (as *Steele*).

Straight, a vale along a ri-
ver.

Syde, as to *Syde*, as to *Syde*.

T

Temple, as to *Temple*, as to *Temple*.

Tern, or Tern, a standing

poole, a word usual in

the North.

Ther, as to *Ther*, as to *Ther*.

Ther, from the Dutch:

Ther, a village.

Ther, a tower.

Ther, a word only used

in the north, in addition

of Towns: Some take it

for a pasture from the

Dutch *Ther*.

Tref, a parcel of ground

where there hath been a

house: but for Tref and

Tref, enquire of Law-
yers.

Tref, as to *Tref*, as to *Tref*.

Tref, a high place, as to *Tref*.

Tref, as to *Tref*, as to *Tref*.

Tre, British from Tref a

Town.

Trench.

Tren, as to *Tren*, as to *Tren*.

Tren, as to *Tren*, as to *Tren*.

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Tren, as to *Tren*, as to *Tren*.

Tren, as to *Tren*, as to *Tren*.

the curving or reach of a River, or the Sea: *Junius Rhenanus*; But our *Alfric*, and so *Tillius* maketh it a Castle, or little Port.

Wich, (i Long) a salt spring.

Wall.

Will.

Would, Hills without wood.

Wood.

Worth, anciently *Worth* and *Worthid*; *Alfricus* makes it *Pradium*, a possession or Farme: *Abbe* tranlateth it a court or place: *Killianus* a Fort and an Isle.

Y

Yard.

Yate, or *Yates*.

At a word, all which in English had *Of* set before them, which in Cheshire and the North was contracted into *As* *Thomas a Dutton*, *John a Standish*, *Adam a Kirby*, and all which in Latin old Evidences have had *De* prefixed, as all heretofore specified, were borrowed from places. As those which had *Le* set before them, were not at all locall, but given in other respects, As *Le Marshall*, *Le Latimer*, *Le Despencer*, *Le Sarceps*, *Le Savage*, *Le Vavasour*, *Le Strange*, *Le Norice*, *Le Escriban*, *Le Bland*, *Le Molitunx*, *Le Brer*. As they also which were never noted with *De* or *Le*, in which number I have observed *Giffard*, *Basset*, *Arundel*, *Howard*, *Talbot*, *Bellai*, *Bigot*, *Baget*, *Talbot*, *Talbot*, *Gervin*, *Levill*, *Levet*, *Portescu*, *Pantecot*, *Trell*, *Bland* or *Blaney*, *Risier*, *Bacum*, &c. And these distinctions of locall names with *De*, and other with *Le*, or simply, were religiously observed in Records untill about the time of King *Edward* the fourth.

Neither was there, as I said before, or is there any Town, Village, Hamlet, or place in England, but hath made names to Families; so that many names are locall which doe not seeme so, because the places are unknown to most men, and all known to no one man: as who would imagin *Whitgift*, *Powlet*, *Bacon*, *Cropeing*, *Albop*, *Turnhit*, *Barbours*, *Howler*, *Harthorne*, and many such like to be locall names? and yet most certainly they are.

R

Many

Many also are so changed by corruption of speech, as altered so strangely to significative words by the common sort, who desire to make all to be significative, as they seem nothing lesse than locall names; as *Wormwood, Finkapen, Tip-town, Moons, Manners, Drinkwater, Cuckolds, Goddolphin, Hurlestons, Wases, Swalbacke, Loscotte, Devill, Rishermil, Bellows, Filpot, Woodill, &c.* for *Ormkind, Tugsey, Tiptoft, Mohuns, Manors, Derwentwater, Coxwold, Godalsham, Huddlesstone, Thwais, Swalbach, Lascot, D'avill, or D'Ervill, Netherwill, Bell-house, Philliphot, Wabul, &c.*

Neither is it to be omitted, that many locall names had *At* prefixed before them in old Evidences, as *At More, At, Slew, At He, At Bower, At Wood, At Down, &c.* which *At* it hath been removed from some, so hath it been conjoined to other, as *Atwood, Atflow, Arbo, Atwell, Armo, As Sallo* is joynd to most now, as *Manors, Knolles, Crofts, Tates, Gates, Thornes, Groves, Hills, Combes, Holmes, Stokes, &c.*

Rivers also have imposed names to some men, as they have to Townes, situated on them; as the old Baron *Sar Trys*, that is, on the river *Trys* running between Yorkshire and the Bishopricke of *Duresdale*; *Derwentwater, Eden, Troubecke, Harpall, Elgill, Wampull, Swale, Sroare, Thoms, Traut, Tamer, Graus, Tins, Tye, Low, Linn, Calder, &c.* as some at Rome were called *Tiberii, Anienii, Ardiis, &c.* because they were borne neer the rivers *Tiberii, Anien, Ardiis*, as *Julius* Park north.

Divers also had names from trees neer their habitations, as *Oke, Ashe, Box, Alder, Elder, Beash, Coigners*, that is, *Quince, Zough*, that is, the trunk of a tree; *Curly* or *Churlop*, the flooke of a *Hine, Pine, Plumme, Chesney* or *Cherney*, that is *Oke, Danner*, that is, *Alder, Foulgiere*, that is, *Plaine-Tre, Albe, Hawthorne, Furrer, Bush, Halls, Couldray*, that is, *Hallowes, Backe*, that is, *Beech, Williams, Thome, Bronte, Blacke, &c.* which in former time had *At* prefixed as *At Beech, at Furrer, at Ashe, at Elme*. And here is to be noted, that divers of this sort have been strangely contra-

sted.

Surnames.

123

As *as* into *Ashe*, into *Tash*, *as* *Oke* into *Toke*, *as* *Abby* into *Tabbey*; At the End into *Thend*; As in Saints names, *Saint Oke* into *Tok*, *Saint Ekke* into *Saint Tokke*, *Saint Othob* into *Saint Twiles*, and *S. Sabe*.

Many strangers coming hither, and residing here, were named of their Countries, as *Picard*, *Scot*, *Lombard*, *Flamming*, *French*; *Bigod*, that is, superstitious, or *Norman*, (For so the French men called the Normans, because at every other word they would swear By God.) *Breton*, *Britaine*, *Bret*, *Burgoin*, *Germain*, *Westphaling*, *Dane*, *Danish*, *Ma*, *Gastaign*, *Welsh*, *Walsh*, *Walley*, *Irish*, *Cornish*, *Corn-Waller*, *Easterling*, *Maine*, *Champneu*, *Poitevin*, *Angevin*, *Loring*, that is, *de Lotharingia*, &c. And these had commonly *Le* prefixed in Records and in Writings, as *Le Flamming*, *Le Picard*, *Le Bret*, &c. viz. the *Flamming*, the *Picard*.

In respect of situation to other near places rise these usual names, *Norrey*, *North*, *South*, *East*, *West*, and likewise *Norbro*, *Southbro*, *Eastbro*, *Westbro*; which also had originally *As* set before them. Yea, the names of *Kitchen*, *Hall*, *Seller*, *Parler*, *Church*, *Lodge*, &c. may seeme to have been borrowed from the places of birth, or most frequent abode; as among the Greeks, *Anatolius*, i. East; *Zephyrus*, i. West, &c. north being *Arctus*, and south being *Pyraus*.

Whereas therefore the local denominations of families are of no great antiquitie, I cannot yet see why men should thinke that their Ancestors gave names to places, when the places have those very names, before any men did their Surnames. Yea, the very terminations of the names are such as are chiefly proper and applicable to places, and not to persons in their significations, if any will marke the Locall terminations which I lately specified. Who would suppose *Hill*, *Wood*, *Field*, *Ford*, *Ditch*, *Peale*, *Pond*, *Tare*, or *Tar*, and such like terminations, to be convenient for men to beare their names, unlesse they could also dream *Hills*, *Woods*, *Fields*, *Fords*, *Ponds*, *Pounds*, &c. to have been metamorphosed into men by some supernatural transformation.

but now

R 2

And

And I doubt not but they will confesse, that Townes stand longer than families continue.

It may also be proved that many places, which now have Lords denominated of them, had Lords and owners of other Surnames, and families not many hundred years since. But a sufficient proof it is of ancient descent, where the inhabitant had his surname of the place where he inhabiteth, as *Compton* of *Compton*; *Teringham* of *Teringham*; *Egerton* of *Egerton*; *Portington* of *Portington*; *Skiffington* of *Skiffington*; *Beaston* of *Beaston*, &c.

Page 49. 3.

I know nevertheless, that albeit most Townes have borrowed their names from their situation, and other respects; yet some with apt terminations have their names from men, as *Edwardston*, *Alfredston*, *Ulsford*, *Malmesbury*, corrupted for *Maidolphsbury*. But these names were from fore-names or Christian names, and not from Surnames. For *Inglpham* plainly sheweth, that *Wiburton*, and *Luffrington* were so named, because two Knights, *Wiburt*, and *Loofric* there sometimes inhabited. But if any should affirme that the Gentlemen named *Luffrington*, *Wiburton*, *Lancaster*, or *Leicester*, *Bussell*, or *Shordich*, gave the names to the places so named, I would humbly, without prejudice, crave respite for a further day before I beleev'd them. And to say as I thinke, verily when they shall better advise themselves, and marke well the terminations of these, and such like Locall names, they will not presse me over eagerly herein.

Notwithstanding, certain it is that Surnames of families have been adjoynd to the names of places for distinction, or to honour the owner, as *Multon* *Multonbray*; *Hayham* *Ferrers*; *Minster* *Lovell*; *Stansted* *Rivers*; *Drayton* *Baker*; *Kibworth* *Beauchamp* &c. For that they were the possessions of *Multonbray*, *Ferrers*, *Lovell*, &c. Neither do I deny but some among us in former time, as well as now, dreaming of the immortality of their names, have named their Houses after their own names, as *Cameron* *Cameron*, *Hanson*, *Brettel*, *Baillie*, *Thosbald*, when at now they have possessors of others names. And the old verse is, and alwayes will be
verified

verified of them; which a right worshipfull friend of mine
not long since writ upon his new house;

Natus mea, mea huius, sed postea uisus est.

Neither must all, having their names from places, sup-
pose that their Ancestors were either Lords, or possessors
of them; but may assure themselves, that they original-
ly came from them, or were borne at them. But the Ger-
mans and Polonians do clear this error by placing *in* be-
fore the Locall names, if they are possessors of the place;
or *of*, if they onely were born at them, as *Albinus*
Gromer noteth. The like also seemeth to be in use in
the Marches of Scotland, for there you shall have *Trotter*
of *Falshaw* and *Trotter* in *Fogo*; *Hastly* of *Hairly* and *Hain-
ly* in *Hastly*.

Whereas since the time of King *Henry* the third the
Princes children took names from their infant places, as
Edward of *Cannarvon*, *Thomas* of *Brotherton*, *Joane* of *A-
cre*, *Edmund* of *Woodstocke*, and *John* of *Gaunt*, (who na-
med his children by *Cath. Swinford*, *Beaufors* of a place in
France belonging to the House of *Lincafter*;) it is nothing
to our purpose, to make further mention of them, when as
they never descended to their posterities.

After these locall names, the most names in number
have been derived from Occupations, or Professions, as
Taylor, *Poetier*, *Smith*, *Sadler*, *Anablasters* that is *Dalishans*,
Archer, *Tayner*, *Chapler*, *Holier*, *Weaver*, *Reinter*,
Painter, *Walker*, &c. *Falles* in old English; *Baker*, *Bax-
ter*, *Boillenger*, all one in signification, *Collier*, *Carpenter*,
Jayner, *Salter*, *Antwer*, *Spicer*, *Greene*, *Monger*, &c.
Chapman, *Brewer*, *Brasier*, *Webber*, *Wheeler*, *Wright*,
Cardwrigh, *Shoewright*, *Barister*, &c. *Refrener*, *Exbir-
ter*, *Farrar*, *Gillard*, *Smith* in *Walls*. And most rebeld
and in *Ex* in our tongue, as among the Latines. Artificers
names have *mans*, as *Antiquarius*, *Agriarius*, *Calcararius*, &c.

And in which book also *Heracles* is interpreted a *Stoward*.
 Likewise from Ecclesiasticall functions, as *Bishop*, *Abbot*,
Priest, *Monk*, *Deane*, *Deacon*, *Arch-deacon*, which might *Esseins* do
 be interpreted in such respect as the surname of *Arch-bishop* of
Cyprus, or *Arch-bishop* was upon *Hugh* de *St. Victor* in
France, who (when by the death of his brethren the Sig-
 nificatures of *Portney*, *Soubise*, &c. were fallen to him) was
 dispensed by the Pope to marry & on condition that his pos-
 terity should bear the surname of *Archbishop* & a little
 over their Arms for ever which to this day is continued, as
 Names also have been taken of civill honours, dignities,
 and estate, as *King*, *Duke*, *Prince*, *Lord*, *Baron*, *Knight*, *Ad-
 vancer*, *Esquire*, *Captain*, partly too that their an-
 cestours were such, served such, or were such parts, or were
 Kings of the *Boats*, *Christians*, *Boys*, and *And* the like
 names we read among the *Greeks* and *Romans*, as *Augustus*,
Archibius, *Archelane*, *Regulus*, *Flavinus*, *Cassius*, *Aug-
 ustulus*, who notwithstanding were neither *Kings*, *Patres*,
Dukes, nor *Gentles*. And from the qualities of the mind, as *Good*, *Good-
 rood*, *Goodman*, *Goodchild*, *Wise*, *Hardie*, *Plaine*, *Lips*,
Meek, *Gold*, *Best*, *Proud*, *Sharp*, *Sith*, *Swiss*, *Swift*, *Quick*,
Slow, As those old *Saxon* names, *Shire*, that is, *Cleere*; *Dyke*,
 that is, wellbeloved; *Bliss*, that is, merry; *Drury*, that is, jew-
 el: Also these *French* names, *Gallant*, that is, *Proliet*; *Mu-
 fard*, that is, *Delayer*; *Blond*, that is, *Fairespoken*; *Courte*, that
 is, *Valiant*; *Baud*, that is, *Pleasant*; *Burrer*, *Rat*, *Knap*, that is, *Chaucer*.
 Subtile: and so in *Præ* in the old book of *Præ* *Barren*:
Hunter, that is, *Mutiner*: Among the *Greeks*, *Agathos*,
Andragathos, *Sophisticus*, *Eubolus*, *Eugamius*, *Thrasylus*. A-
 mong the *Romans*, *Prudentius*, *Lepidus*, *Caro*, *Piper*, *Patrus*,
Gonsalus, *Asper*, *Tacitus*, *Detulius*, &c. And accordingly names were borrowed, as *Plutarch*
 saith, from the nature of the man, from his actions, from
 some strike, some or from his body, as *Plutarch*, in
 that is, *Ugly*; *Perseus*, that is, *Chained*; *And*, *Mario* &
Willie and *Red*: And in the *Sylla*, full

full; *Gryps*, that is, Hawks-nose; *Callimene*, that is, Fair
Nether.

From the habitude of body, and the perfections or im-
perfections thereof; many names have been imposed; as
Strong, *Amstrong*, *Long*, *Low*, *Short*, *Broad*, *Bigge*, *Little*,
Faire, *Goodbody*, *Frowbody*, *Bell*, that is False; *Belee*, that is,
Belious, proper in French; *Helder*, that is Thinne; *Heale*,
that is, Healthfull; *Fairefax*, that is, Faire-locks in ancient
English, *Whitlocks*, &c. As those British names still in use
among us, *Karl*, that is Little; *Doel*, that is Bald; *Gaw*, that
is, Crooked; *Fane*, that is Slenbery; *Grim*, that is, Strong;
Krich, that is Curlepat; *Grig*, or *Krig*, that is, Hoarse. No
more to be disliked than these Greek and Roman names,
Nere, that is, Strong; as also *Romulus*; *Longus*, *Longinus*,
Agnusius, *Alacer*, *Megasthenes*, *Cabstus*, *Callisthenes*,
Raulus, *Circumator*, *Crispus*, *Calonus*; *Eudemus*, that is
tender, according to *Varro*, *Gracchus*, that is Thinne; *Bassus*,
that is, Fat; *Salustius*, that is Healthfull; and *Cocher* one eye.
As *Papirius Maseinus* reporteth, that *Philippus Augustus*
King of France, was surnamed *Beygar* for his blinking with
one eye.

Others in respect of age have received names, as *Young*,
Old, *Baby*, *Child*, *Stripling*, as with the Romans, *Senecio*,
Priscus, *Juvenalis*, *Junius*, *Virginus*, &c.

Some from the time wherein they were borne, as *Winter*,
Summer, *Christmas*, *Day*, *May*, *Sunday*, *Holiday*, *Monday*,
Paschall, *Noel*, *Pentecost*; as in the ancient Romans, *Jannu-
arius*, *Martius*, *Manius*, *Lucius*, *Festus*, and *Vergilius* borne
at the rising of the *Vergilia*, or seven stars, as *Pontanus*,

*Claud. Fan-
chat.*

learnedly writeth against them which write his name *Ver-
gilius*.

Some from that which they commonly carryed, as *Pal-
mer* in regard that Pilgrims carried *Palme* when they re-
turned from *Hierusalem*; *Long-sword*, *Broad-spear*, *Parif-
ce*, that is, Strong-shield; and in some such respect, *Break-
spear*, *Shake-spear*, *Shot-bolt*, *Wagstaffe*, *Dagge*, in the
old Norman, the same with *Seipie*, that is, a stay or walking
staffe

staff with the Latines. which became a surname, for that *Cornelius* served as a stay to his blind father. Likewise *Billman*, *Hookman*, *Talwas*, of a shield so called, whereof *William* son of *Robert de Belesme* E. of *Shrewsbury* had his name.

Some from parts of the body, as *Head*, *Red-head*, *White-head*, *Legg*, *Foot*, *Pollard*, *Arm*, *Hand*, *Lips*, *Heart*; as *Cornulum*, *Capito*, *Pedo*, *Labes*, *Naso*, among the Romans.

Garments also have occasioned names, as, *Hose*, *Hosatus*, *Hat*, *Cap*, *Frock*, *Peticote*, *Gatcote*, as with the Romans, *Caligula*, *Caracalla*, *Fimbria*; & *Hugh Capet*, from whom this last house of *France* descended, was so called, for that he used when he was young, to snatch off his fellows caps, if we believe *Du Tillet*.

Not a few from colours of their complexions, garments, or otherwise have gotten names, as *White*, *Black*, *Brown*, *Red*, *Green*, and those Norman names: *Rous*, that is, *Red*, *Blunt* or *Blund*, that is, *Flaxen hair*, and from these *Russell* and *Blundell*; *Gris*, that is, *Gray*; *Pigot*, that is, *Speckled*; *Blanch* & *Blanc*, that is, *White*, with those British or Welsh names, who whereas they were wont to depaint themselves with sundry colours, have also borrowed many names from the said colours, as *Gogb*, that is, *Red*; *Gwio* that is *White*; *Dee* that is *Black*; *Lhuid* or *Flud*, that is *Russet*: Names to be no more disliked than *Albinus*, *Candidus*, *Flavius*, *Fulvius*, *Fuscus*, *Burrhus*, *Cocertius*, *Rutilius*, *Rufus*, *Niger*, *Nigrinus*, among the Romans; and *Purhus*, *Chlorus*, *Leucagus*, *Chryses*, *Adelanthius*, &c. among the Grecians.

Some from flowers and fruits, as *Lilly*, *Lis*, *Rose*, *Pear*, *Nur*, *Filbert*, *Peach*, *Pescod*, *Pesch*, as fair names, as *Lentulus*, *Piso*, *Fabius*, among the Romans. Others from beasts, as *Lamb*, *Lion*, *Boar*, *Beare*, *Buck*, *Hind*, *Hound*, *Fox*, *Wolfe*, *Hare*, *Hog*, *Ree*, *Bree*, *Badger*, &c. Neither are these and such like to be disliked, when as amongst the noblest Romans, *Leo*, *Ursianus*, *Caninus*, *Lupus*, *Leporius*, *Apor*, *Apronius*, *Caninus*, *Capor*, &c. and *Cyrus*, that is, *Dog*, with the Persians were very usual.

From fishes likewise, as *Playce*, *Salmon*, *Trom*, *Cub*, *Ginnard*, *Herring*, *Pike*, *Pikerell*, *Breme*, *Burr*, *Whiting*, *Crab*, *Sole*, *Mullet*, *Base*, &c. nothing inferior to the Roman names, *Murena*, *Phorus*, *Oratus*, that is, *Giltbed*, &c. for that happily they loved those fishes more than other.

Many have been derived from birds, as *Corbet*, that is, *Raven*; *Arondell*, that is, *Swallow*, the gentlemen of which name do bear those birds in their Coat-armour; *Bisset*, i. *Dove*, *Lark*, *Tisson*, *Chaffinch*, *Nightingal*, *Jaycock*, *Piccock*, *Sparrow*, *Swan*, *Crow*, *Woodcock*, *Eagle*, *Alcocke*, *Wilcocke*, *Handcock*, *Hulet* or *Howlet*, *Wren*, *Gosling*, *Parrat*, *Wildgoose*, *Finch*, *Kite*, &c. As good names as these *Corvinus*, *Aquilus*, *Milvius*, *Gallus*, *Picus*, *Falco*, *Livia*, i. *Stock-dove*, &c. Therefore I cannot but wonder why one should so sadly marvel that such names of beasts and birds are in use in *Congo* in *Africa*, when they are and have been common in other Nations, as well as they were among the *Tragelodites* inhabiting near *Congo* in former times.

Of Christian name, as they have been without change, many more have been made, as *Francis*, *Herbert*, *Guy*, *Giles*, *Leonard*, *Michael*, *Lewis*, *Lambert*, *Owen*, *Howel*, *Jocelin*, *Humfrey*, *Gilbert*, *Griffith*, *Griffin*, *Constantine*, *James*, *Thomas*, *Blaze*, *Anthony*, *Foulke*, *Godfrey*, *Gervais*, *Randall*, *Alexander*, *Charles*, *Daniel*, &c.

Beside these, and such like, many surnames are derived from those Christian names which were in use about the time of the Conquest, and are found in the Record called *Doomesday* book, and elsewhere; as *Achard*, *Alan*, *Alphog*, *Aldelme*, *Ancher*, *Anselin*, *Anselm*, *Anſger*, *Atkath*, *Hascuith*, *Alberic*, *Bagot*, *Baldric*, *Bardolph*, *Belehard*, *Berenger*, *Berner*, *Biso*, *Brient*, *Cannit*, *Knout*, or *Cnute*, *Carbonell*, *Chettell*, *Coff*, *Corbet*, *Corven*, *Crouch*, *Degory*, *Dod*, *Don*, *Donet*, as it seems from *Donatus*; *Dru*, *Duncan*, *Durand*, *Eadid*, *Edolph*, *Egennulph*, *Elmer*, *Endo* or *Eds*, *Fabian*, *Fulcher*, *Gamelin*, *Gernogā*, *Girib*, *Goodwin*, *Godwin*, *Goodrich*, *Goodluck*, *Grime*, *Grimbald*, *Gauuncelin*, *Gutblake*, *Hāco* or *Hake*, *Hamon*, *Hamelin*, *Harding*, *Hasting*, *Herbrand*, and many ending

ending in Brand, Herman, Heron, Howard, Howard, Howard, Hubald, Hubert, Huldrieh, Jollan, Jall, contractly fió
Jullin, Iuo, or Iuo; Kettell, Leofwin, Lewin, Levin, Laming,
Macy, Maino, Mainerd, Meiler, Mordac, Nale, Norman,
Oddo or Hode, Oger, Olave, Orso or Urso, Ormo, Osborns,
Other, Payn, Picotte, Pipard, Pontz, Puntz, Rayner, Remy,
Rolph, Rotroc, Saer, Searl, Somar, Sewall, Sancher, Siwald,
Siward, Staverd, Star, Calf, Swain, Sperwick, Talbot, Toly,
Touz, Turgod, Turvold, Turstan, Turcbill, Ukerd or Ong-
thred, Ude, Vivian, Ulmer, Wade, Walarand, Wistan, Winoc,
Walkin, Warner, Winebald, Wigod, Wigan, Wimar, Wood-
nor, &c.

And not onely these from the Saxons and Normans, but
also many Britan or Welsh Christian names, as well in an-
tient time, as lately have been taken up for surnames, when
they came into England; as Chuan, Blerhin, Kenham from
Cynan or Conan; Gittin, Mervin, Bely, Sitfil or Gsfil; Ca-
radoc, Madoc, Rhud, Isbell, Meric, Meredith, Edrin, Bedon,
from the English Bede, a devout praiser, beside the Welsh
Christian names usually known to all. As in like manner
many names were made from the *Prenomina*, among the
Romans, as *Spurilius*, *Stavilius*, *Titius*, from *Spurius*, *Stavi-
us*, *Titus*. And as *Quintilian* saith, *Agnomina & cognomina
vim nominum obtinuerunt, & pronomina nominum.*

By contracting or rather corrupting of Christian names,
we have Terry from Theodoric; Freery from Frederic; Col-
lin and Cole from Nicholas; Tebald from Theobald; Jessop
from Ioseph, Aubry from Alberic, Amery, from Almeric,
Garret, from Gerrad; Nele from Nigel; Elis from Elias;
Bets from Beatus; as Bennet from Benedic, &c.

By addition of S. to Christian names, many have been
taken as Williams, Rogers, Peters, Peirs, Davies, Harris, Ro-
berts, Simonds, Guyes, Stevens, Richards, Hughs, Jones, &c.

From Nicknames or Nursenames, came these (pardon
me if it offend any, for it is but my conjecture) Bill & Will
for William; Clem for Clement; Nah for Nathaniel; Mab, for
Abram; Kit for Christopher; Maud for Edmund; Hal for

Harry; *At* and *Assy*, for *Arthur*; *Cut* for *Cuthbert*; *Mill* for *Miles*; *Baul* & *Bald* for *Baldwin*; *Ran*, for *Randol*; *Crips*, for *Crispin*; *Turk* for *Turketil*; *Sam* for *Samps* or *Samuel*; *Pipe* for *Pipard*; *Gib* & *Gilpin* for *Gilbert*; *Dan* for *Daniel*; *Grig* for *Gregory*; *Bat* for *Bartholomew*; *Lan* for *Lawrence*; *Tim* for *Timothy*; *Rel* for *Rolland*; *Ieff* for *Jeffrey*. *Dun* for *Duncan* or *Dunstan*; *Duke* for *Marmaduke*; *Daye* for *David*; *God* for *Godfrey* or *Godard*; for otherwise I cannot imagine how that most holy name unfit for a man, and not to be tolerated should be appropriate to any man: and many such like which you may learn of Nurses.

By adding of *S*. to these Nicknames or Nursenames; in all probability we have *Robins*, *Nicks*, *Nichols*, *Thoms*, *Dicks*, *Hicks*, *Wils*, *Sims*, *Sams*, *Lucks*, *Lucks*, *Collins*, *Jenks*, *Munds*, *Hodges*, *Hobs*, *Dobs*, *Saunders* from *Alexander*; *Gibs*, and *Gibbins* from *Gilbert*; *Cuts* from *Cuthbert*; *Bats* from *Bartholomew*; *Wats* from *Walter*; *Phillips* from *Philip*; *Hains* from *Annulphus* (as some will) for *Annulpheshury* in *Cambridgeshire* is contracted to *Ainsbury*, and such like.

Many likewise have been made by adjoyning *Kins* and *Ins* to those nursenames, making them in *Kins* as it were diminutives, and those in *Ins*, as *Patronymica*. For so *Alfrie* Archbishop of *Canterbury*, and the most ancient *Saxon* Grammarian of our nation, noteth that names taken from progenitors do end in *Ins*; so *Dickins*, that is little *Dick*; *Perkins* from *Peir* or *Peter*, little *Petre* so *Tomkins*, *Wilkins*, *Hutchins*, *Huggins*, *Higgins*, and *Hitchins*, from *Hugh*; *Lambkins*, from *Lambert*; *Hopkins*, & *Hobkins* from *Hob*; *Dobbins* & *Robbins*; *Athins* from *Arthur*; *Simkins*, *Hodgekins*, *Hoikins*, *Watkins*, *Jenkins* & *Jennings*, from *John*, *Gibbins* & *Gilpin* from *Gilbert*; *Hulkin* from *Henry*; *Wilkins* from *William*; *Tipkins* from *Tibald*; *Dankins* from *Dany*; *Rawlins* from *Randul*, that is, *Rise*, & *Hankin* for *Randol*, as is observable in *Cheshire*, in that ancient Familie of *Manwaring*, and many other. In this manner did the *Romans* vary names, as *Constans*, *Constantinus*, *Constantinus*, *Iustus*, *Iustulus*, *Iustinus*, *Iustinianus*; *Aurelius*, *Anvolutus*, *Aurélianus*, *Augustus*, *Augustinus*, *Augustiniannus*, *Augustulus*, &c.

Beside

Beside these, there are also other diminutive names after the French Analogue in *Es* or *Or*, as *Willet*, from *Will*; *Haket*, from *Hake*; *Barlet*; from *Bartholmen*; *Millet*, from *Miler*; *Huet* from *Hugh*; *Allet*; from *Allan*; *Collet* from *Cole*; *Guyet* from *Guy*; *Eliot* from *Eliu*, and *Bekvet*, that is, Little sharp nose.

But many more by addition of *Son*, to the Christian or Nickname of the father, as *Williamson*, *Richardson*, *Dickson*, *Harryson*, *Gibson* for *Gilbertson*; *Simson*, *Simondson* *Steven-son*, *Dan-son* for *Danison*; *Morison*, *Lawson* for *Lawrenson*; *Robinson*, *Cutber-son*, *Nicholson*, *Tomson*, *Wil-son*, *Lew-son*, *Iobson*, *Water-son* *Watson*, *Peerson* & *Pier-son*, *Peter-son*; *Han-son* from *Hankin*, *Wilkin-son*, *Dan-son* for *Daniel*; *Ben-son*, and *Ben-son* from *Bennet*; *Den-son*, *Par-son* from *Patrick*; *Lenkin-son*, *Mais-son* from *Mathew*; *Col-son* from *Cole* or *Nichol*; *Rog-er-son*, *Heard-son* from *Herd-son*; *Hodg-kin-son*, *Hugh-son*, *Hul-son* from *Huldric*; *Hod-son* from *Hod* or *Oddo*; *Nel-son* from *Neale* or *Nigell*; *David-son*, *Sand-er-son*, *Iohn-son*, *Ran-son* from *Raoul* or *Ralf*. So the ancient Romans used *Publi-son*, *Marsi-son*; *Luci-son*; for *Publii puer*, *Marsi puer*, *Lucii puer*, according to *Varro*: As afterwards in the *Capi-talis* Tables they were wont to note both father & grand-father for proof of their gentry in abbreviations, as *ASem-pronius*, *Auli filius*, *Lucii Nepos*; that is, *Aulus Sempronius*, son of *Aulus*, grandchild or nephew of *Lucius*; *C. Mar-tius*, *L. F. C. N. &c.* Neither is it true which some say, *Omnia nomina in Son sunt Borealis generis*, when as it was usual in every part of the Realm.

Some also have had names from their mothers, as *Fitz-Parnell*, *Fitz-Isabel*, *Fitz-Mary*, *Fitz-Emma*; *Maudslaw*, *Susans*, & *Mawds*, *Grace*, *Emson*, &c. As *Vespasian* the Empe-rous, from *Vespasia* Polla his mother, and *Popaa Sabina* the Emperess, from her grandmother.

In the same fance it continueth yet in them which descended from the Normans, *Fitz-Hugh*, *Fitz-William*, *Fitz-Herbert*, *Fitz-Geffery*, *Fitz-Simon*, *Fitz-Alan*, *Fitz-Owen*, *Fitz-Randoll*, being names taken from their Pro-

gentours, as among the Irish, *Mac-William, Mac-Gone, Mac-Dermot, Mac-Mahon, Mac-Donell, Mac-Arth, i.* the son of *Arthur*.

So among the Welsh-Britains likewise, *Ap- Robert, Ap-Evans, Ap-Ysbel, Ap-Harry, Ap-Hugh, Ap-Rice, Ap-Richard, Ap-Howell, Ap-Enion, Ap-Owen, Ap-Henry, Ap-Rhud*, which be contracted into *Probert, Bevans, Bythell, Parry, Pugh Price, Prichard, Powell, Benion, Bowen, Penrhye, Prud, &c.*

So in the borders of England and Scotland, *Gawis Iok*, for *John* the son of *Gawin*; *Richies Edward*, for *Edward* the son of *Richard*; *Iony Riches Will*, for *William* the son of *John*, son of *Richard*. The like I have heard to be in use among the meaner sort in *Cornwall*.

Dainis was the devise of my Host at *Gnantham*, which would wisely make a difference of degrees in persons, by the termination of names in this word *Son*, as between *Robertson, Robinson, Robson, Hobson; Richardson, Dickson, and Dickinson; Wilson, Williamson, & Wilkinson; Jackson, Johnson, Jenkinson*, as though the one were more worshipfull than the other by his degrees of comparison.

The names of alliance, have also continued in some for surnames, as where they of one family being of the same Christian name, were for distinction called *R, le Frere, Le Fils, Le Cousin*, that is, Brother, the son, &c. all which passed in time into Surnames.

Many names also given in merriment for By-names or Nick-names have continued to posterity: as *Maldun* for ill schollership, or ill taught; *Mallieuve* commonly *Mallyvry*, i. *Malus Leporarius*, for ill hunting the Hare; *Pater noster* for devout praying. As he that held Land by tenure to say a certain number of *Pater noster*s for the souls of the Kings of England, was called *Pater noster*, and left that name to his posterity. Certainly it remaineth upon Record by Inquisition 27 *Edward 3.* that *Thom Winebaril* held land in capite in *Cowngesston* in the County of *Leicester* by saying daily five times *Pater noster* and *Ave Maria*,

Pater noster.

ria, for the souls of the Kings progenitors and the souls of all the faithfull departed *pro omni servitio*. The Frenchman, which craftily, and cleanly conveyed himself and his prisoner T. Cryoll, a great Lord in Kent, about the time of King Edward the 3 out of France, and had therefore Swinfield given him by Cryoll, as I have read, for his fine conveyance, was then called *Fineux*, and left that name to his posterity. So Baldwin le Pettour, who had his name, and held his land in Suffolk, *Per saltum, salsum & pettuni, five bumbulum*, for dancing, pout-puffing, and doing that before the King of England in Christmasts holy days, which the word *pet* signifieth in French. Inquire if you understand it not, of Cloacinas Chaplains, or such as are well read in *Ajax*.

Upon such like occasions names were given among the Romans, as *Tremellius* was called *Scropha* or Sow, because *Macrobis*. when he had hid his neighbours Sow under a padde, and commanded his wife to lie down thereon, he swore when the owner came in to seek the Sow, that he had no Sow but the great Sow that lay there, pointing to the padde, and the Sow his wife. So one *Cornelius* was surnamed *Asina*, for that when he was to put in assurance for payment of certain sums in a purchase, he brought his Ass laden with money, and made ready payment. So *Augustus* *Suetonius*. named his dwarfe *Sarmentum*, i. Sprig, and *Tiberius* called one *Tricongius*, for earowing three gallons of wine. So *Servilius* was called *Ala*, for carrying his dagger under his arme-pit, when he killed *Spurius*. So *Pertinax* the Empe- *Capitolinus*. rour being stubbornly resolute in his youth to be a wood-monger as his Father was, when he would have made him a Schollar, was named *Pertinax*. So the Father of *Valens* the Emperour, who was Camp-master here in *Britannia*, for his fast holding a rope in his youth, which ten soldiers could not pluck from him, was called *Punarius*. About which time also *Paul* a Spaniard, a common Informer in *Britaine* was named *Catena*, i. the Chain, for that he chained and fettered many good men here, with linking

Surnames.

Linking together false surmises, to their utter undoing in the time of *Constantine*: the younger, who also (that I may remember it in passage) named his attendant scholler by no unsisting name, *Mosonius*. But what names the beastly monster rather than Emperour *Commodus* gave to his attendants, I dare not mention, lest I should be immodestly offensive to chaste ears, and modest minds; yet hitherto with modesty may be referred this of the family of *Gephyri*, i. *Bridges* in *Greece*, who took their name from a Bridge; for when their mother was delivered of nine children at a birth, and in a foolish fear had privily sent seven of them to be drowned at a bridge, the Father suddenly coming to the bridge, saved them, and thereupon gave them that name. Of these, and the like, we may say, *Propiora sunt honori, quam ignominia*. Infinite are the occasions which in like manner have made names to persons, I will onely report one or two French examples, that thereby you may imagine of others in other places, and former ages.

In the first broyls of *France*, certain companies ranging themselves into troops, one Captain took new names to himself and his company from the furniture of an house. Among these new named gallants, you might have heard of *Monsieur Saddle*, (to English them) *Monsieur Bridle*, *Le Croupier*, *Le Giric*, *Horshoe*, *Bits*, *Trappers*, *Hoof*, *Sinrop*, *Curbs*, *Adusrole*, *Frankal*, &c. Most of the which had their passport, as my Author noteth, by *Seigneur de la Halter*. Another Captain there also gave names to his according to the places where he found them as *Hedg*, *Highway*, *River*, *Pond*, *Vine*, *Stable*, *Streets*, *Corner*, *Gallies*, *Taverns*, *Trees*, &c. And I have heard of a consort in *England*, who when they had served at Sea, took names from the equipage of a ship, when they would serve themselves at land, as *Keel*, *Ballast*, *Planks*, *Fore-decks*, *Decks*, *Loops-holes*, *Pump*, *Rudder*, *Gable*, *Anchor*, *Misun sail*, *Capsen*, *Masts*, *Belt*. So that is true which *Isidore* saith, *Nomines non sunt always given according to Nature, but some after*

after our own will and pleasure, as we name our Lands and servants according to our own liking. And the Dutchman saying may be verified, which when he heard of Englishmen called God and Divell, said, that English borrowed names from all things whatsoever, good or bad.

It might be here questioned, whether these surnames were assumed and taken at the first by the persons themselves, or imposed and given unto them by others. It may aswell seeme that the locall names of persons were partly taken up by themselves, if they were owners of the place, as given by the people, who have the sovereignty of words and names, as they did in the Nick-names before Surnames were in use. For who would have named himself *Peaceable*, *Unready*, *Without-land*, *Beancleark*; *Strongbow*; *Gagtooth*, *Blanch-main*, *Bossue*, i. Crook-back, but the concurrent voyce of the people? as the woman neighbours gave the name to *Obed* in the book of *Ruth*; and likewise in Surnames. In these pretty names, as I may terme them, from floures, fishes, birds, habitudes, &c. it may be thought that they came from Nurles in former times here, as very many, or rather most in *Ireland* and *Wales* do at this present. These Nick-names of one syllable turned to Surnames, as *Dicks*, *Nicks*, *Toms*, *Hobbs*, &c. may also seem to proceed from Nurles to their Nurslings; or from fathers and masters to their boys and servants. For, as according to the old proverbe, *Omnis herus servo Monosyllabus*, in respect of their short commands: so, *Omnis servus hero Monosyllabus*, in respect of the curtailing their names, as *Wil*, *Sim*, *Hodge*, &c. Neither is it improbable, but that many names, that seeme unfitting for men; as of brutish beasts, &c. came from the very signes of the houses where they inhabited; for I have heard of them which said they spake of knowledge, that some in late time dwelling as the signe of the *Dolphin*, *Bull*, *White-horse*, *Racket*, *Pea-cock*, &c. were commonly called *Thomas* at the *Dolphin*, *Will* at the *Bull*, *George* at the *White-horse*, *Robin* at the *Racket*, which names as many others of like sort,

with omitting *At*, became afterward hereditarie to their children.

Hereby some insight may be had in the originall of Surnames, yet it is a matter of great difficultie, to bring them all to certain heads, when as our language is so greatly altered, so many new names daily brought in by aliens, as French, Scots, Irish, Welsh, Dutch, &c. and so many old words worne out of use. I meane not onely in the old English, but also the late Norman: for who knoweth now what these names were, *Giffard, Basset, Gernon, Mallet, Howard, Peverell, Paganel, or Paynel; Tailboise, Talbot, Lovet, Pancevolt, Tirrell, &c.* which are nothing lesse than locall, and certainly significative, for they are never noted, as I said before, in old evidences with *De*, as locall names, but alwayes absolutely, as *W. Giffard, R. Basset*, as Christian names are, when they are made Surnames; and yet I will not affirme, that all these here mentioned were at any time Christian names, although doublelesse some were.

For we know the significations of some of them, as *Mallet*, an Hammer, *Bigot*, a Norman, or superstitious; *Tailbois*, i. *Curwood, Lovet*, Little Woolfe; and *Basset* (as some thinke) Fat; *Giffard* is by some interpreted Liberall; and *Howard* High Warden, or Guardian (as it seemeth an office out of use) when as *Heoborg* signified in old English High defence, and *Heob-fader* Patriarch or High father. Certain it is, that the first of that right Noble family who was known by the name of *Howard*, was the son of *William de Wigenhall*, as the honourable Lord *William Howard* of *Naworth*, third son to *Thomas* late Duke of *Norfolke*, an especiall searcher of Antiquities, who equalleth his high parentage with his vertues, hath lately discovered:

And as to find out the true originall of Surnames, is full of difficultie, so it is not easie to search all the causes of alterations of Surnames, which in former ages have been very common among us, and have so intricate, or rather, obscured the truth of our Pedegrees, that it will be no little

Niccius.

M. Lamb. p. 1538.

Change of names.

little labour to deduce many of them truly from the Conquest; Somewhat nevertheless shall be said thereof, but more shall be left for them which will dive deeper into this matter.

To speak of alteration of names, omitting them of *Abraham* and *Sara*, *Jacob* and *Israel*, in holy Scriptures, I have observed that the change of names, hath most commonly proceeded from a desire to avoid the opinion of baseness. So *Cadomarus* when he succeeded *Oebus* in the Kingdom of *Persia*, called himself by the Princely name *Darius*. So new names were given to them which were deified by the Paganish consecration, as *Romulus* was called *Quirinus*, *Milicerius* was called *Portunus* and *Palamon*. Likewise in adoptions into better families, and by testament, as the son of *L. Emilius*, adopted by *Scipio*, tooke the name of *Scipio Africanus*. So *Augustus* who was first named *Thurion* took the name of *Octavian* by testament: by enfranchising also into new Cities, as he which first was called *Lucunus*, when he was enfranchised at *Rome*, tooke the name of *Lucius Tarquinius Priscus*: So *Domestrius Mega*, when he was made free of the City, was called *Publius Cornelius*. *Cicero* *Epist.* 36. *lib.* 13.

Likewise slaves when they were manumised, took often their masters names, when as they had but one name in their servile state. As they which have read *Artemedidorus*, do know, how a slave, who when he dreamed he had *tria virilia*, was made free the next morning, and had three names given him.

Neither is it to be forgotten, that men were not forbidden to change name or surname, by the rescript of *Dioclesian* *L. Vnc. c. de mutat. nom.* so be that it were *sine aliqua fraude*, *jure licito*. As that great Philosopher which was first called *Malchus* in the *Syrian* tongue, tooke the name of *Porphyrus*, as *Ennapia* reporteth: as before *Suetonius* the Historian tooke to surname *Tranquillus*, when as his father was *Suetonius Lenus*. Those notwithstanding of strange base parentage were forbidden, *L. super statu c. de quass.*

quass. to insert, or intrust themselves into noble and honest families by changing their names, which will grow to inconvenience in *England*, as it is thought, by reason that Surnames of honourable and worshipfull families are given now to meane mens children for Christian names, as it is grown now in *France*, to the confusion of their Gentry, by taking new names from their purchased lands at their pleasures. Among the Romans neverthelesse they that were called *ad Equestrem ordinem*, having base names, were new named *nomine ingenuorum veterumq; Romanorum*, lest the name should disgrace the dignitie, when according to *Plato*, comely things should have no uncomely names.

*Alex. ab Alex.
andro Genial.
dier. l. 2. c. 19.*

In Philebo.

It was usuall amongst the Christians in the Primitive Church, to change at Baptisme the names of *Catechumens*, which were in years, as that impious *Renegado*, that was before called *Lucius*, was in his Baptisme called *Lucianus*. So the Popes use to change their names, when they enter into the Papacie, which as *Platina* saith, was begun by Pope *Sergius* the second, who first changed his name, for that his former name was *Hogges-mouth*; but other referre the change of names in Popes to Christ, who changed *Simon* into *Peter*, *John* and *James* into *Boanerges*: only *Marcellus*, not long since chosen Pope, refused to change his name, saying, *Marcellus* I was, and *Marcellus* I will be, I will neither change Name nor Manners. Other religious men also, when they entred into some Orders, changed their names in times past, following therein (as they report) the Apostle, that changed his name from *Saul* to *Paul*, after he entred into the Ministry, borrowing (as some say) that name from *Sergius Paulus* the Roman lieutenant, but as other will, from his low stature, for he was but three cubits high, as *S. Chrysostome* speaking of him, *Tricubitis ille, tamen caelum ascendit.*

Chrysostomus.

Of changing also Christian names in Confirmation we have said before; but overpassing these forraine matters, let us say somewhat as concerning change of names in *England*.

As

As among the French in former time, and also now, the Younger sons heire took the fathers surname, and the younger sons took assuming their names of their lands allotted unto them. So likewise in surnames from times past did they in *England*; and the most common alteration proceeded from place of habitation. As if *Hugh* of the places where they *Suddington* gave to his second son his Mannour of *Frydon*, fared themselves. to his third son his Mannour of *Pantley*, to his fourth his *Wood of Albdy*, the sons call'd themselves *De Frydon*, *De Pantley*, *De Albdy*; and their posterity removed *De*. So *Hugh Montfortes* second son called *Richard*, being Lord *of Hatton* in *Warwickshire* took the name of *Hatton*. So *Two Carnoten-* the yongest son of *Simon de Montfort* Earl of *Leicester* *sis in his E-* staying in *England*, when his father was slaine, and brethren- *pistles complain-* fled, took the name of *Welborne*, as some of that name- *neib of this.* have reported. So the name of *Ever*, came from the Mannor of *Ever*, neere *Oxbridge*, to yonger sons of Lord *John Fitz Robert de Clavering*: from whom the *L. Evers*, and Sir *Peter Evers* of *Axholme* are descended. So Sir *John Cragdock* Knight, great grandfather of Sir *Henry Newton* of *Somersetshire* took first the name of *Newton*, which was the name of his habitation: as the issue of *Hudard* in *Cheshire* took the name of *Dutton* their chief mansion.

But for variety and alteration of names in one familie. Variation of names in one Familie. upon divers respects, I will give you one *Cheshire* example for all, out of an ancient roule belonging to Sir *William Brereton* of *Brereton* Knight, which I saw twenty years since. Not long after the Conquest *William Belward* Lord of the moitie of *Malpasse*, had two sons, *Dan-David* of *Malpasse*, surnamed *Le clerke*, and *Richard*; *Dan-David* had *William* his eldest son surnamed *De Malpasse*. His second son was named *Philip Gogh*, one of the issue of whose eldest sons took the name of *Egerton*; a third son tooke the name of *David Golborne*, and one of his sons the name of *Goodman*. *Richard* the other son of the aforesaid *William Belward* had three sons, who took also divers names, viz. *Tho. de Cotgrave*, *William de Overton*, and *Richard Little*, who had two sons, the one named *Ken-clarke*, and the other

other *John Richardson*. Herein you may note alteration of names in respect of habitation, as *Egerton*, *Cotgrave*, *Overton*. In respect of colour in *Gogh*, that is, Red: In respect of quality in him that was called *Goodman*: In respect of stature in *Richard Little*: in respect of learning in *Kentclark*: In respect of the fathers Christian name in *Richardson*, all descending from *William Redward*. And verily the Gentlemen of those so different names in *Cheshire* would not easily be induced to believe they were descended from one house, if it were not warranted by so ancient a proof.

In respect of stature I could recite to you other examples, but I will onely adde this which I have read, that a yong Gentleman of the house of *Preux*, being of tall stature, attending on the Lord *Hungerford*, Lord Treasurer of *England*, was among his fellows-called Long *H.* who after preferred to a good marriage by his Lord, was called *H. Long*, that name continued to his posterity, Knights, and men of great worship.

The mothers surname retained by her descendants. Other took their mothers surnames, as *A. Audley* younger brother to *James Lord Audley*, marrying the daughter and heire of *Ho de Stanley*, left a son *William*, and took the name of *Stanley*, from whom *Stanley* Earle of *Derby*, and other of that name are descended. *Geffrey* the son of *Robert Fitz-Maldred*, and *Isabel* his wife, heir of the Norman house of the *Nevils*, took the name of *Nevil*, and left it to his posterity which was spread into very many honorable families of *England*. In like manner the son of *Joscelin* of *Lovan* a younger son to the Duke of *Brabant* when he had married *Agnes* the onely daughter of *William Lord Percy*, (so named of *Percy* forrest in the County of *Maen*, from whom they came (and not of piercing the King of *Scots* through the eye as *Hector Boetius* fableth) his son and posterity upon a composition with the same Lady, took her name of *Percy*, but retained their old Coate armour, to shew from whom they descended; So *Adam de Montgomery* (as it is held by tradition, I know not how truly) marrying the daughter and heir of *Carew* of *Molesford*, her son

son relinquishing his own, left to his posterity his mothers name *Carew*, from whom the Barons *Carew*, the *Carews* of *Haccomb*, of *Berry*, of *Anthony*, and of *Bedington*, &c. have had their names and originall. Likewise *Ralph Gernon* marrying the daughter of *Cavendish*, or *Candish*, left that name to his issue, as *1 b. Talbot*, a learned Genealift hath proved. So *Robert Meg* the great favourite of King *John* took the name of *Braybrook*, whereof his mother was one of the heirs. Likewise *Sir John de Handlow* marrying the daughter and heir of the Lord *Burnell*, his posterity took the name of *Burnell*. So *Sir Tebald Russell* took the name of *De Gorges* to his and his issue, for that his mother was sister, and one of the heires of *Ralph de Gorges*, as it appeareth in the controversie between *Warbleton*, and the said *Tebald de Gorges* and *Horsley* for the coat of Armes *Lozen-gy*, Or, and *Azure* (24. of *Edward* the third) before *Henry* Earl of *Lancaster*, and others, at the siege of *S. Margaret*. And not many yeares since, when *James Horsley* had married the daughter of *De Le-vale* of *Northumberland*, his issue took the name of *De-la vale*.

Hereunto may they also be referred who changed their names in remembrance of their Progenitors being more honourable, as the sons of *Geffey Fitz-Pierre*, took the name of *Magnavilla* or *Mandevile*, when they came to be Earls of *Essex*, becau'e their grandmother *Beatrix* was of the house of *Mandevile*, as appeareth by the Abbey book of *Walden*. So *Thomas de Molon* took the name of *Lucy*, and many other which I omit.

Changing the name to that of the Progenitors by the mothers side.

And that this was also the usage in forrein parts, hearken to what the learned *du Tillet* saith — *Guillaume sire de Dampierre* espousa *Margaret Com. esse de Flandres*, de *Hainau* seconde fille de *Boudouin* Empereur de Grece: de lui sont descendus les Comtes de Flandres, lesquels se tindrent au surnom de Flandres a cause de la dit Comtesse Marguerite qui avoit titre plus honorable que son mary, lequel avoit laisse celui de Bourbon pour prendre celui de son partage, qui estoit la Seigneurie de Dampierre en Champagne, telle estoit la facon du temps.

Recueil des Rois de France p. 153. Calé.

Others

Bearing the
name of him
whose Lands
they enjoyed.

Others also have taken the name of them whose lands they had : As when King *Henry* the first gave the lands of the attainted *Robert Moubray* Earl of *Northumberland*, being 120. Knights fees in *Normandy*, and 140. in *England*, to *Nigellor Neale de Albency* his Bow-bearer, who in the battell at *Trenchbray*, took *Robert* Duke of *Normandy* prisoner : he commanded withall, that his posteritie should take the Surname of *Moubray*, which they accordingly did, and retained the same as long as the issue male continued, which determined in *John Moubray* Duke of *Norfolke*, in the time of King *Edward* the fourth : whose heires were married into the families of *Howard* and *Barkley*.

In respect of
favour,

Remembrance of benefits made others to change their names, as *William Mortimer* descended from those of *Richards* Castle, tooke the name of *La Zouch*, and named his son *Alan de la-Zouch*, for favour received from the Lord *Zouch* of *Ashby de la-Zouch*, in respect of alliance, as appeareth by *Inquisition*, 11. & 21. Ed. 3.

By reason of a
adoption.

In respect of adoption also, very many in all ages have changed their names: I need not particulate it, for all know it. Some of their owne dislike of their names, have altered them: for as I have read in the book of *Furnesse*, *William, Fitz-Gilbert* Baron of *Kendall*, obtained licence of King *Henry* the second, to change his name, and call himself and his posteritie *Lancaster*, from whom the *Lancasters* in *Westmerland*, &c. are descended.

Hereupon some thinke that without the Kings licence new names cannot be taken, or old names given away to others. Yet *Tiraquell* the great *Civilian* of *France*, in *Leg. quin. Conub. Tit. 92.* seemeth to incline, that both name & Armes may be transferred by Will and Testament, and produceth *Augustus*, who by his Testament commanded *Tiberius* and *Livia* to beare his name. How in former times *Hevenville*, *Dumville*, and *Clawwove*, gave and granted away their Armes, which are as silent names, distinctions of families; and the same was thought unlawfull afterward; when the Lord *Hoo* would have done the same, shall be declared

placed in more convenient place. But the inconvenience of change of names, hath been discovered to be such in *France*, that it hath been propounded in the Parliament at *Dijen*, that it should not be permitted but in these two respects; either when one should be made heire to any with any especiall words, to assume the name of the testator; or when any one should have donations furnourning a thousand crownes, upon the same condition. But to returne to our purpose.

Not a few have assumed the names of their fathers Barones, as in former times the issue of *Richard Fitz-Gilbert*, tooke the name of *Clare*, which was their Barony; and in late time, since the *Suttons* came to the Barony of *Dudley*, all their issue took the name of *Dudleys*. The dislike of others hath caused also a change of names, for King *Edward* the first, disliking the iteration of *Fitz*, commanded the Lord *John Fitz-Robert*, an ancient Baron, (whose Ancestours had continued their Surnames by their fathers Christian names,) to leave that manner, and be called *John of Clevering*, which was the capitall seat of his Barony. And in this time, many that had followed that course of naming by *Fitz*, took them one settled name, and retained it, as *Fitz-Walter*, and others.

Lib. Man.
Sutton.

Also at that time the names of *Thomson*, *Richardson*, *Wilson*, and other of that forme began to be settled, which before had varied according to the name of the father: *Edward* the fourth likewise (as I have heard,) loving some whose name was *Picard*, would often tell them that he loved them well, but not their names, whereupon some of them changed their names: and I have heard that one of them took the name of *Riddell*, being the place of his birth in that respect. And in late years in the time of King *Henry* the eighth, an ancient worshipfull gentleman of *Wales*, being called at the pannell of a Jury by the name of *Thomas*, *Ap William*, *Ap Thomas*, *Ap Richard*, *Ap Heul*, *Ap Evan Vaghan*, &c. was advised by the Judge to leave that old manner. Whereupon he after called himself *John*.

according to the name of his principall house, and left that Surname to his posterity.

Offices have brought new names to divers families; as when *Edward Fitz-Thorpe* was made Butler of *Ireland*, the Earles of *Ormond* and others descended from them, took the name of *Butler*. So the distinct families of the *Chestables* in the County of *York*, are said to have taken that name, from some of their Auncestors, which bare the office of Constables of some Castles. In like manner the *Stewards*, *Marshalls*, *Spencers*. That I may say nothing of such as for well acting on the stage, have carried away the names of the personages which they acted, and have lost their own names among the people.

¶ Schollers pride hath wrought alterations in some names; which have been sweetned in sound, by drawing them to the Latin *Analogie*. As that notable Non-resident in our fathers time Doctor *Magnus*, who being a foundling at *Newark* upon *Trent*, where he erected a Grammar Schoole, was called by the people *T. Among* for that he was found among them: But he profiting in learning, turned *Among* us, into *Magnus*, & was famous by that name, not only here, but also in foraine places where he was Ambassadour.

It were needlesse to note here againe, how many have taken in former times the Christian name of their father, with prefixing of *Fitz*, or *Fils*, as *Fitz-Hugh*, *Fitz-Alan*, *Fitz-William*, or adding of *Son*, as *Richardson*, *Tomson*, *Johanson*, &c. and so altered their Surnames, if they had any. Whereas divers ancient Gentlemen of *England* do beare Coats of Armes, which by old routes and good proofes are known to belong to other names and families, and cannot make proofe that they matched with those families, it is worth observation, (considering how strict they were in elder times in keeping their own Armes) whether they were not of those ancient houses whose Armes they beare, and have changed their names in respect of their habitation, or parsons, and lands gotten by their wives? As *Piskering* of the

the North, beareth Ermin a Lion rampant Argent crowned,
Or which, as it is in the old Abbey-book of *Evesham*, was
the coat of *Roger de Mynthorp*. In the same book the
coat of *Dacot*, *Gulsthorpe*, *Esfelthorpe*, *Arms* in the coats
of *R. Gernes* of *Cumberland*: And so the three pillars
Ermin of *Redman* of *Northumberland* is the coat of *Ran-*
de Graystoke. So *Telford* Earl of *Suffolke*, and *Peiton*, *Fa-*
stolpe, and *Hild*, and many other Gentlemen of the same
Armes, may seeme to have been of the same stock; and to
have varied their names in divers respects.

Finally, among the common people which (say all in
names, many Surnames have been changed in respect of
occupations, and not a few have been changed in respect of
masters, for in every place we see the youth very commonly
called by the names of their occupations, as *John Baker*,
Thomas Tayler, *Will Butcher*, *Dick Barber*, and many by
their masters names, as *John Pickering*, *Thomas Watkins*,
Nicholas French, when as they served masters of those
names, which often were conveyed to their posterity, and
their own Surnames altogether forgotten. Some other
causes of alteration of names may be found, as for crimes
committed when men have been enforced to leave their
Countries. But hereby it may be understood that an *Alias*
or double name cannot prejudice the honesty; and it is
known that when Judge *Cassius* took exception at one
in this respect, saying that no honest man had a double
name and same in with an *Alias*. The party asked him
what exception his Lordship could take to *Jesus Christ*,
Alias *Jesus of Nazareth*?

I doubt not but some men among us in changing their
names, do imitate old *Cassius* the Cobbler in *Lucknow*,
who when he grew fat in the purse, would needs be called
for Goodman *Simon*, Master *Simondides*, as some women do
follow the good Greek wench *Melissaria*, that is, Pro-
ty honney-bee, who when of a Comedians, she became a
wealthy mans wife, would be saluted Madam *Pithias*, or
Prudence. And some likewise can change themselves from *Arifianus*,
she,

the, to be, and so consequently their name, as *Cress* the wench, into *Cress* the young man; as you may see in *Gold*.

Among the alteration of names, it may also be remembered how Kings of Armes, Harolds, and Pursuivants are new named within bowl of wine poured on their heads by the Prince, or Barle Marshall, when they are invell'd, and the Kings crowned, as *Garret*, *Claymarch*, *Alwrey*, *Lincolner*, *Berke*, *Richmond*, *Somerset*, &c. which is as ancient as the time of King *Edward* the third. For we read that when *Sever* was brought him at *Windsor*, by a Pursuivant, of the victory at the battell of *Marey*, he bountifully rewarded him, and immediately created him Herald, by the name of *Windsor*.

Prossard.

Here might I note that women with us at their marriage do change their surnames, and passe into their husbands names, and justly, for that then *New found doles* they are. And yet in *France* and the *Netherlands*, the better sort of women will still retain their own name with their husbands, as if *Adew* daughter of *Villroill* be married to *Al Pavill*, she will write herself *Adew Pavill Villroill*. But I fear husbands will not like this note, for that some of their dames may be ambitiously over-part and too-too forward to imitate it.

Beside these former alterations, the tyrant Time which hath swallowed many names, hath also in use of speech, changed more by contracting, synecopating, curtailing, and molliying them, as beside them before mentioned, *Harrey* is now turned into *Darey*, *Aldersburgh* into *Swilly*, *Saunders* into *Sapsford*, *Sisal* into *Cecil*, *Stanhope* into *Stangy*, *Darwin* into *Kewen*, if you believe *Leland*; *Grubbe* into *Grubfield*, *Haveringham* into *Harrington*, *Bowdler* into *Bower*, *La Daiball* into *Dabell*, *Ravensfoot* into *Ravensford*, *Melton* into *Alton*, *Darwin* into *Darwin*, *Cornegian* into *Jerningham*, *Cabot* into *Chabot*, *Dunham* into *Dunham*, *Wetherington* into *Wetherington*, *Esplegh* into *Ashy*, *Turberville* into *Troublefield*, *De Ollio* into *Deley*.

ley, Poyl into Pol, De Poyl into Pol, Poyl into
 Parrey, Cavendish into Cavendish, Poyl into Poyl, Har-
 court into Harcourt, Gaudin into Gaudin, Portesc into
 Posen, Farrow into Farrow, Farrow into Farrow, Farrow into
 Culwen into Culwen, Poyl into Poyl, Deranger into
 Benger, Montague into Montague, Gorman into Gorman,
 Pullston into Pullston, Chappell into Chappell, Grefve-
 nous into Gravenor, Malleson into Malleson, after
 into Mannering; Fitz-Gerald into Fitz-Gerald, after
 into Uvedale into Uvedale, D'Ambridge into D'Ambridge-
 court, now into Dabset; Leveson into Leveson, Wil-
 burthame into Wilburthame, Aken from Aken, &c. that from
 the old Christian name *Asean*, which in Latin was *Haf-
 sulphus* and *Hastulphus*, that is, Speedy help, &c.

It may not seeme from this purpose, if I here set down
 and compare a few names of ancient good families, as they
 are written in old Latin Records and histories, with them
 now in use: whereof many are so it were so transformed in
 common pronunciation from the original, as they will
 scarcely seeme to have been the same.

Athe, De Francula
Bellu, De Bella aqua
Beaufeu, De Bella faga
Foyr, De Foyr
Beaupre, de Belle prae
Bourbier, de Bourbier, only once.
Beauchamp, de Belle-mont
Beauchamp, de Belle-salpe
Blount, (Blount) sometimes
Bowes, de Bowes
Bovill, de Bovill
Chavory, de Cadore
Chenry, de Caprie and de Querey
Champaigne, de Champaigne
Cantlow, de Cantlow
Chauvond, de Chauvond

Chauvond

Neander; if Holleman, Ofander; if Brooke, Torrenius; if Fenne, Paludanus, &c. which sort amongst us began lately to imitate.

To disprove so good a name whatsoever is to be disliked in respect either of originall, or of signification; for neither the good names de grace the bad, neither do evill names disgrace the good: If names are to be accounted good or bad, in all Countries both good and bad have been of the same Signification, which Catches participate one with the other in glory, so sometimes in shame. Therefore for ancestors, parentage, and names (as he said) let every man say, *Vix ea nostra*. Time hath intermingled and confused all, and we are come all to this present, by successive variable descents from high and low: or as he saith more plainly, the low are descended from the high, & contrariwise, the high from low.

If any do vaunt of their names, let them look to it, lest they have *inania nomina*; you know who saith, *Vestra nomina nunquam sum admiratus; viros qui ea vobis reliquerunt, magnos arbitror.* And if they glory in their ancient faire names, and far fetcht descents, with contempt of others, happily some such like as *Marinus* was, may returne upon them *Marini* words; *Si jura despiciunt nos, faciunt idem majoribus suis, quibus uti nobis exoptant nobilitas capis. Invidet honori nostras erga invideant labori, innocentia, periculis omnia nostris, quoniam per hac illud cepimus.* Yea some of these occupation and office names, which do seeme so meane to some, are as ancient in this Realme as most other. For in that most authentickall Register or Doomesday book in the Exchequer, ye shall have *Cocus, Aurifer, Arator, Pistor, Accipitrarius, Camerarius, Venator, Piscator, Medicus, Cook, Goldsmith, Painter, Baker, Falconer, Chamberlaine, Huntsman, Fisher, Leach, Marshall, Porter*, and others, which then held land in *Capis*, and without doubt left these names to their posterity, albeit happily they are not mentioned in those tables of *Bataile Abbey*, of such as came in at the Conquest: which whosoever considereth well, shall finde alwayes to be forged, and those names to be

Catalogues of
Bataile Abbey,
fictitious.

be inserted, which the time in every age favoured, and were never mentioned in that notable Record.

If you please to compare the Roman names that seeme so stately, because you understand them not, you will disdain them in respect of our meanest names; For what is *Fronto* but Beetle-browed? *Cassius* but Catts-eyes? *Petrus* but Pinke-eyed? *Cocles* One-eye, *Naso* Bottle-nose, *Glabus* Maggot, as *Suetonius* interpreteth, *Silo* Apes-nose, *Arcus* Crooked arme, *Pausa* Broad-foot, *Syrax* Squint-eye, *Snillius* Swineheard, *Capito* Jobber-noll, *Calvus* Baldpate, *Crispus* Curle-pate, *Flaccus* Loll-eares, or Flagge-eared, *Labeo* Blabber-lippe, *Scamrus* Knob-hele, *Varrus* Bow-legged, *Pedo* Long-thanks, *Marcellus* Hammer, for it cometh from *Marculus*; *Hortensius* Gardner, *Cilo* Petty-long, Is Orthographe, *Chilo* Flap-lips, or, as *Velius Longus* saith, *Improbis phia. rihus labris humo.*

Those great names also *Fabius*, *Lentulus*, *Cicero*, *Piso*, *Stilo*, are no more in our tongue than Bean-man, Lentill, Chirch-pease, Peccod-man, Branch, for as *Plinius* saith, these names were first appropriated to them for skill in sowing those graines, Neither those from beasts which *Varrus* reciteth in the second de *Rustica*, *Taurus*, *Vibulus*, *Ovilius*, *Porcius*, *Capitilius*, were better than Bull, Calf, Sheepe, Hogge, Goat, &c.

In respect of these names all the names of England are such as I think few would take the benefit of *Dioclesians* rescript, which I lately mentioned, But in France (where the foule names *Marmot*, *Mordosson*, *Borsail*,) and in Spain (where *Verdugo*, i. Hangman, *Patacona*, and such like are rife) it is no marvell that some procure licence from the King to change their names, and that a Gentlewoman, (Doctor *Andreas* the great Civilians wife) said; *If faire names were saleable, they would be well bought.*

Thus much of Christian Names and Surnames, or *Prænomina* and *Nomina*. As for Cognomina and Agnomina, of By-names which were rare in our Nation; only I remember these three, *Le Bus* in the family of the *Gisfords*, *Le*
X
Cofin

lib. 10. c. 3.

y. Andr. in c.
dum secundum
de Prob.

Of *fin* among the *Darvies*, and *Bauchard* in one house of the *Latimers*, and some say *Algernon* in the familie of *Psycies*; but that as yet is out of the reach of my reading, unlesse it be the same that is commonly in the descent of the Earles of *Bolsey* belonging to the late Queen Mother of *France*, set down *Agarnous*, for *Algernous*; For so *Eustache* the second is there by-named, who in other old Pedegrees is called *Eustace with the stercer eyes*.

As for additions given over and beside names, and surnames in Law causes, that I may note them out of a Law-Book, they are either of estate, or degree, or mysterie, or town, or hamlet, or countie. Addition of estate are these; Yeoman, Gentleman, Esquire. Addition of degree are those which we call names of dignitie, as Knight, Earl, Marquels, Duke. Additions of mysterie are such, Scrivener, Carpenter, Smith. Addition of towns, as of *Paddington*, *Islington*, *Edelmeaton*. And where a man hath household in two places, he shall be said to dwell in both of them, so that his addition in one of them doth suffice.

Additions how
long frequent-
ly used.

By the Statute the first yeare of King *Henry* the fift and fift Chapter, it was ordained, that in luites or in actions, where proesse of Utlary lych, such addition should be to the name of the Defendant, to shew his estate, mystery, and place where he dwelleth, and that such Writs shall abate, if they have not such additions, if the Defendant do take exception thereat, they shall not abate by the office of the Court.

Also, Duke, Marquesse, Earl, or Knight be none of that addition, but names of dignitie, which should have been given before the statute. And this was ordained by the said statute, made in the first yeare of King *Henry* the 7. Chap. 5. to the intent that one man may not be grieved or troubled by the Utlary of another, but that by reason of the certain addition every man might be certainly known, and beare his own burden.

How the names of them, which for capitall crimes against *Majestie*, were erased out of the publick Records, Tables, and

niel per Britanniam. Dux Britannia, are filled *Viri spectabiles*. *Clarissimus* was the third title peculiar onely to the Consulares, *Correctores*, and *Profectus* of Provinces. *Perfectissimus* was the fourth. *Egregius* the fifth. And as *Clarissimus* was a title to those great officers above specified, so no other could have that, as neither of *Perfectissimus*, and *Egregius*, but granted by Patents. And in that age, as it is in the Code of *Theodosius*, Tit. *De Dignitatibus ordine servatur. Si quis indebitum sibi locum usurpaverit, nulla se ignorantis defendat, si quis plaud sacrolegis reus.*

Adjuncts to
the names of
our Kings.

Amongst us the Kings had these adjuncts, when they were written and spoken unto, *Gloriosus*, *Gloriosissimus*, *Præcellensissimus*, *Charissimus Dominus*, *Rex illustris*, lately *Reverendissimus*, *Invictissimus*, *Serenissimus*; Our liege Lord; Our Sovereign, Our Dread Sovereign, &c.

As for *Grace*, it began about the time of *Henry* the 2. *Excellent Grace*, under *Henry* the sixth. *High and mighty Prince*, under *Edward* the 4. And *Majesty*, which first was attributed to the Roman Emperours about the time of *Gallienus*, came hither in the time of King *Henry* the eighth, as *Sacred Majesty* lately in our memory. Whereas among Christians it was applicable onely in former ages to God, as among the old Romans to the Goddess *Majesty*, the daughter of *Honour* and *Reverence*.

*Trebellius Pol-
lio.*
Ovid, Fast.

Among other men in former ages *Dan* corrupted from *Dominus*, was the greatest attribute both to Spiritual and Temporal, and afterward *Worshipfull*, and *Right Worshipfull* hath been thought convenient among us for the great Dukes and Earles; but we now begin so to overlade men with additions, as Spaniards did lately, untill they were restrained by the Pragmatica in A°. 1586. At which time *Pasquillat Rome* being demanded why *Philip* of *Spain* had so taken away all titles from all sorts of men, answered merrily, albeit not religiously: That it may be verified of him which is said, *Tu solus Dominus, tu solus altissimus*, in respect of his voluminous long Title which will tire the Reader.

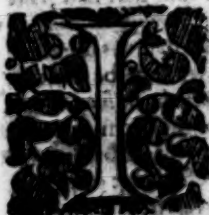
Thus

Thus far had I proceeded in names, when it was high time to stay, for I am advertised that there is one, which by Art Trochilicke, will draw all English surnames of the best families out of the pit of Poetrie, at *Babel* from *Babylon* the tyrant of *Egypt*; *Percy* from flying *Perseus*; *Dancy* from *Dircaus Apollo*; *Lee* from *Latus* turned into a Swan in *Ovid*; *Jakson* from *Jason*: well he may satisfie them herein, whom I cannot. As for my self, I acknowledge that I cannot satisfie neither them, nor my self in all particularities: and well therefore I do like him that said, *He doth not teach well which teacheth all; leaving nothing to subtilties to sift out.* And sure I am, scrupulous diligence lyeth open to envie. But for such as will not be content with that which is said, I wish Sir *John de Bilbas* would conjure up *William Oskan* the father of the *Nominelle* (as *Appian* did *Homer*) for their better satisfaction here. Meane while I desire no man will take offence at any thing here spoken, when as I have been so far from giving offence, that I dare protest in that solemn ancient form, *Spirat, & Sydera testor*, Hating it in others, and condemning it in my self, even unto the bottomlesse pit of Hell.

Allusions.



Allusions.



Will now present unto you a few extracts out of names (I feare you will call them foolish sopperies) but call them what you please, I hope a little folly may be pardonable in this our so wise an age.

Out of names the busie wit of man continually working, hath wrought upon liking or dislike, Allusions; very common in all ages, and among all men; *Rebus*; rise in late ages both with learned and unlearned; and *Anagrammes*, though long since invented; yet rare in this our refined times. In all which, I will briefly shew our Nation hath been no lesse pregnant, than those Southerne which presume of wits in respect of situation. Afterward somewhat shall be said of *Armes*, which as silent names, distinguish families.

An Allusion is as it were a dalliance or playing with words, like in sound, but unlike in sence, by changing, adding, or subtracting a letter or two; so that words nicking and resembling one the other, are appliable to different significations. As the Almighty (if we may herein use sacred authority) in ratification of his promise to the seed of *Isaac*, changed *Abram*, i. High father, into *Abraham*, that is, father of many; and *Sarai*, that is, my Dame, into *Sarah*, that is, Lady or Dame. The Greeks (to omit infinite others) nicked *Antiochus Epiphanes*, that is, the famous, with *Epimanes*, that is, the furious. The Romans likewise played with

with bibbling *Tiberius Nero*, calling him *Biberius Nero*. So *Tully* called the exorting *Verrus* in the actions against him, *Verrant*, as Sweep-all. So in *Quintilian* the lowre fellow *Placidus*, was called *Alacidus*, and of late one called *Scallion*, *Aliger*.

Excellent is that which our countryman Reverend *Beda* reporteth in his Ecclesiasticall History of *England*, of the cause that moved *Gregory* the Great to send *Augustin* into *England*. On a time (as I shewed before) when he saw beautifull boys to be sold in the Market at *Rome*, and demanded by what name their Nation was called, and they told him English-men; and justly be they so called (quoth he) for they have Angelike faces, and seeme meet to be made Cohurs with the Angels in heavens. After, when it was told him that their King was called *Alia*, then said he, ought *Alleluja* to be sung in that Countrey to the praise of their Creator: when it was also signified unto him, they were borne in a part of the Kingdom of *Northumberland*, called then *Deira*, now *Holderness*, *de ira Dei*, (then said he) *sunt Liberrandi*.

Laurens Archbishop, which succeeded that *Augustin*, was by Allusion called *Lauriger*; *Mellitus*, *Mellifluous*; *Briht-wald*, *Bright-world*; *Noshelm*, *Noble-helm*; *Celnothus*, *Celestialus*, all Archbishops of *Canterbury*. And such like were framed out of the names of many English Confessors, which I omit.

A leira, the good wench which so kindly entertained *Robert* Duke of *Normandy*, when he begat of her *William* the Conqueror (as I had rather you should read in others, than hear of me) was for her honesty, closely with an aspiration called *Harlot*. But the good and Learned Recorder would say, that this name began from her, and in honour of her, was appropriated by the Normans in *England*, to all of her kinde profession, and so continueth.

When *Hetheri* first Bishop of *Norwich*, and founder of the Cathedrall Church there, had simoniacally procured that Bishopricke to himself, and the Abbacy of *Winchester*

to his father, they were alluded upon by the name of *Simon* in the worst sense, in this verse.

Filius est Præsul; pater Abbas, Simon uxor q.

Minor bish. M. Paris. Strong and sudden was that Allusion of *Gilbert Foliot* Bishop of *Hereford*, who when he had incurred the hatred of many, for opposing himself against *Thomas Becket* Archbishop of *Canterbury*, one cried with a loud voice at his chamber window at mid-night, *Foliot, Foliot, thy God is the goddess Azaroth*. He suddenly and stoutly replied, *Thou hast soule found, my God is the God of Sabbath*.

Venus.

Sinæ.

Hitherto may be referred that which *Giraldus Cambrensis* reporteth. An Archdeacon named *Pecorum* or *Peeche*, a small Dean called *De-vill*, and a Jew travelling together in the Marches of *Wales*, when they came to *Ilstreat*, the Archdeacon said to his Dean, that their Jurisdiction began there, and reached to *Malpas*: The Jew considering the names of the Deans, Archdeacon, and limits, said by Allusion: *Marvell may it be if I escape well out of this Jurisdiction, where Sin is Archdeacon, the Devill the Dean, and the bounds Ilstreat and Malpas*.

Alexander Nequam, a man of great learning, borne at *Saint Albanes*, and desirous to enter into Religion there, after he had signified his desire, writ to the Abbot *Lucanically*.

Si vis, veniam, si autem, in autem.

Who answered as briefly, alluding to his name.

Si Filius sis, venas; si Nequam, nequam.

Whereupon he changed his name to *Nequam*.

Philip Rependum, Abbot of *Leicester*, alluded thus upon the name of *Nequam*.

Et niger & nequam, unde sis cognominis Nequam.

Nigrior

Nigrior esse potes, nequior esse nequis.

But he repaid him with this re-allusion upon the name of Philip.

Phi nota factoris, lippus malus omnibus horis, &c.

A London Poet dallied thus with the name of *Eustachius* *Eustachius* *us*, when he was preferred from Treasurer of England, to *de Faucon-berge* *de Faucon-berge* the Bishop of London, 1222. which was thought a great preferment in that age.

Eustachi nuper bene stabas, nunc bene stabis.

Ille status valuit, pravalet iste sament.

Robert Passelue, an especial favorite of *Henry* the third, afterward by a court-tempest so shaken, as he was glad to be Parson of *Derham* in *Norfolk*; was alluded unto while he was in the Sun-shine, by *Pass-le-eau*, as surpassing the pure water, the most excellent element of all, if you believe *Pindar*. And one then made of *Marescallus*, *Martis Seneschallus*.

This Allusion was composed to the honour of a religious man called *Robertus*, resolving it into *Ros, Ver, Thus*.

Tu bene Robertus quasi Ros, Ver, Thusq; vocaris,

Ros sata, ver flores, Thus holocausta facis.

Sic tu Ros, Ver, Thus, geris hac tria, Ros sata verbi,

Ver floris morum, Thus holocausta precum.

Upon the same another framed this.

Robertus titulo dotatur triplice, Roris

Temperie, Veris dulcedine, Thus odor.

Upon the same name and invention I have also found this.

Es bene Ros, Ver, Thus, Ros es quod nectare stillas,

Ver quod flore vires, Thus, quia mente sapis.

Ros (inquam) Ver, Thus: Ros qui dulcedine stillat,

Ver quod flore nitet, Thus quod odore sapit.

Nam quod tu sis Ros, Ver, Thus, perhibet tua Roris

Temperies, Veris gratia, Thus odor.

Y

Upon

Upon the same name *Robertus*, another made *Robur*,
Thus, with this Distich.

*Tu bene Robertus quasi Robur, Thus bene Rabur,
Nam virtute viges; Thus, quia manere sapis.*

When *Pandulphus* the Popes Nuncio came into England,
a scholler smooched him with this foolish allusion.

*Te totum dulcor perfundis, & inde vocaris
Pandulphus, quid Pan nisi totum? Dul nisi dulcor?
Phus nisi fusus? id est, totus dulcedine fusus.*

One in a dedication alluded unto *Roger* an Ecclesiasti-
call person in this verse:

Qui Cleri Rogere Rosam geris, annue vati.

A poore Poet begging of one, whose name was *John*,
which is in Hebrew, *The grace of God*, begged of him by
praising his name in this manner.

Nomen habes non immerito, Divina, Johannes.

Gratia, voce sua conveniente rei.

Ergo vel gratus summo, vel gratia summi

Es, pro parte mea casus uterque facit.

Si summo gratus, ergo pietatis alumnus,

Ergo pauperibus ferre teneris opem.

Another played upon the name of *Turberville*, when pra-
ctising with the French, he played first with his Sovereign
K. Edward the first.

Turbat tranquilla clam Thomas Turbida Villa.

These may seeme ever many in so slight a matter, yet I
will in respect of the persons, offer you two or three more
to be regarded. *William*, Lord *Montjoy*, famous for his learn-
ing, great Grandfather to *Charles* late Earl of *Danshire*,
(who was no lesse famous for hereditary love of learning)
when he was the Queens Chamberlain, in an Epistle to
Erasmus, called King *Henry* the eight *Octavius*, for *Octa-
vus*, resembling him thereby to *Octavius Augustus* the
onely mirror of Princely vertues.

Lady Jane Grey, daughter to the Duke of *Suffolke*, who
payd

payd price of others ambition with her blood, for her excellency in the Greek tongue was called for *Graia*, *Graia*, and this made to her honour in that respect.

*Miraris Janam Graio sermone valere ?
Quo natu est primam tempore, Graia fuit.*

When the Duke of *Buckingham* was put to death by the practise of Cardinall *Wolsey*, a Butchers son, the Emperour *Charles* the fifth said, It was great pittie, that so fair and goodly a Bucke should be worried to death by a Butchers curre; alluding either to the name of *Buckingham*, or to a Buck, which was a badge of honour to that family.

Domingo a Spaniard in the time of Queen *Maria*, offended with an Englishman that called him *Domingus*, told him he was *Dominicus*; but he was I assure you more highly offended, when he after for *Dominicus* called him *Demoniacus*.

In the beginning of her late Majesties raigne, one alluded to her name *Elisabetha*, with *Ilusa Beata*, that is, *Safe without hurt, and happy*. The sense whereof, as the Almighty by his fatherly mercy performed in her person, so she by her motherly providence under God effected in this realme in blisfull peace and plenty, whereas contrariwise other confining Regions have been overwhelmed with all kinde of miseries. The cause whereof, one in these last French broyles referred by Allusion to *Spania* and *Mania* two Greek words, signifying penury and Furie; but implying therein closely the late King of *Spaine*, and Duke de *Main*.



Rebus, or Name-devises.



Any approved customes, lawes, manners, fashions, and phrases have the English alwayes borrowed of their neighbours the French, especially since the time of King *Edward* the Confessour, who resided long in *France*, and is charged by Historians of his time, to have returned from thence wholly Frenchified; then by the Norman Conquest which immediately ensued, after by the honourable alliances of the Kings of *England*, with the most renowned families, yea and with the very Royall house of *France*. But after that the triumphant victorious King *Edw.* the 3. had traversed *France* with his victories, and had planted English colonies in *Calice*, *Hammes*, and *Guynes*, our people bordering upon the pregnant *Picardes*, began to admire their fooleries in painted Poesies. For whereas a Poesie is a speaking picture, and a picture a speechlesse Poesie, they which lackt wit to expresse their conceit in speech, did use to depaint it out (as it were) in pictures, which they called *Rebus*, by a Latine name well fitting their device. These were so well liked by our English there, and sent over the streight of *Calice*, with full saile, were so entertained here (although they were most ridiculous) by all degrees, by the learned and unlearned, that he was no body that could not hammer out of his name an invention by this wit-craft, and picture it accordingly: whereupon who did not busie his braine to hammer his device out of this forge?

When and
upon what
occasion they
first began.

Sir *Thomas Cavall*, whereas *Cavall* signifieth an horse, engraved a galloping horse in his seale, with this limping verse;

Thoma credite, cum cernitis ejus equum.

So *John Eagleshead*, as it seemeth, to notifie his name, about his Armes, as I have seen in an old Seal with an Eagles head, set down this:

Hoc aquila caput est, signumq; figura Johannis.

The Abbot of *Ramsay* more wisely set in his Seal a *Ram* in the Sea, with this verse, to shew his superioritie in the Covent.

Cujus signa gero dux gregis est, ut ego.

William Chaundler Warden of New colledge in *Oxford*, playing with his own name, so filled the Hall-windowes with candles, and these words, *Fiat lux*, that he darkened the Hall: Whereupon the *Vidam* of *Chartres*, when he was there, said, It should have been *Fiant tenebrae*.

Did not that amorous Youth mystically expresse his love to *Rose Hill*, whom he courted, when in the border of his painted cloth, he caused to be painted as rudely, as he devised grossely, a *Rose*, an *Hill*, an *Eye*, a *Loafe*, and a *Well*? that is, if you will spell it.

Rose Hill I love, well.

You may imagine that *Francis Cornesfield* did scratch his elbow when he had sweetly invented to signifie his name, *Saint Francis* with his *Friery kowle* in a *corne-field*.

No lesse witty was that of *James Denton*, Deane of *Lichfield*, by making a statue in copper (which stood in the Quire of that Cathedrall, on a Desk whereon the great Bible lay) in the habite of a Pilgrime; viz. with his Scrip, Staffe, and Escalop-shells, (alluding to *S. James* the Apostle) to expresse his Christen name; intending that his office of Deane should demonstrate the first syllable of his surname,

name, and a Tunne under his feet, the latter.

Nor that of *Roger Wall*, sometime Dean likewise of that Church, whose picture in glasse, kneeling before our Lady, was in a South window there, cloie by a faire embatteled wall, (under which, neer unto him, sate a Roe-buck, with *ger* written on his side) this distich in a scroule coming from his mouth.

*Gignens virgo Deum, decus, Lux, & Flos mulierum
Digneris Murum semper servare Rogerum.*

Neither did a Canon of that Church, whose name was *John ap Harry*, a little straine himself to represent his name, when he caused in one of the windows of his lodging, an Eagle to be depicted, to signifie his Christen-name, *seil. Joh. 1.* in regard it is the badge commonly used where *S. John* the Evangelist is pictured; and an Ape with a Hare supporting a sheaf of Rye, to expresse his surname.

It may seem doubtfull whether *Bolton* Prior of Saint *Bartholomews* in *Smithfield*, was wiser when he invented for his name a Bird-bolt through a Tun, or when he built him an house upon *Harrow Hill*, for feare of an inundation after a great conjunction of Planets in the watry Triplicity.

Islip, Abbot of *Westminster*, a man most favoured by King *Henry* the seventh, had a quadruple device for his single name; for somewhere he set up in his windows an eye with a slip of a tree; in other places one slipping boughs in a tree: in other an *J* with the said slip; and in some one slipping from a tree with the word *Islip*.

Whosoever devised for *Thomas* Earl of *Arundell*, a capital *A* in a Rundle, wherewith he decked an house which he built, did think I warrant you, that he did the Noble man great honour.

No lesse did he like his invention, which for Sir *Anthony Wingfield*, devised a Wing with these four letters, *F. E. L. D.* quarterly about it, and over the Wing a crosse, to shew he was a Christian, and on the crosse a red Rose, to shew

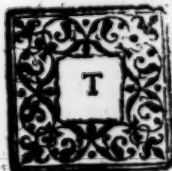
shew that he followed the house of *Lancaster*.

Morion Archbishop of *Canterbury*, a man of great wisdom, and borne to the universall good of this realme, was content to use *Mor* upon a *Tun*; and sometime a *Mulberry* tree called *Morus* in Latin, out of a *Tun*. So *Linton*, *Thorneton*, *Alston*, did notifie their names with a *Lute*, a *Thorn*, an *Ash* upon a *Tun*. So an *Hare* on a bottle for *Harebottle*; a *Maggot* pie upon a *Goate* for *Pigot*; An *Hare* by a sheafe of *Rie* in the *Sun* for *Harrison*: *Med* written on a calfe for *Medcalfe*; *Chester*, a chest with a *Star* over it; *Allet* a *Lot*; *Lionel Ducket* a *Lion* with *L.* on his head, whereas it should have been in his taile. If the *Lyon* had been eating a *Ducke*, it had been a rare device worth a *duckat*, or a *ducke-egge*. And if you require more, I referre you to the witty inventions of some *Londoners*, but that for *Garret Dews* is most memorable, two in a *Garret* casting *Dews* at *Dice*. This for *Rebus* may suffice, and yet if there were more, I thinke some lips would like such kinde of *Lettuce*. In part to excuse them yet, some of the greatest *Romans* were a little blasted with this foolerie, if you so censure it. Our great Master *Cicero* in a dedication of his to his gods, inscribed *Marcus Tullius*, and that little pulse lesse than a *pease*, which we call (I thinke) a *chich* *pease*, and the Latines *Cicer*, in stead of *Cicero*. As in the coines of *Julius Caesar* we have seen an *Elephant*, for so *Caesar* signifieth in the *Mauritanian* tongue; and the two *Mint-masters* in that age, *L. Aquilius Florus*, and *Vocennius Vitulus*; the one used a *Flowre*, the other a *Calfe* in the reverses of their coynes, alluding unto their names.

Anagrammes.



Anagrammes.



TH E onely *Quint-essence* that hitherto the *Alchymy* of wit could draw out of names, is, *Anagrammatisme*, or *Metagrammatisme*, which is a dissolution of a Name truly written into his Letters, as his Elements, and a new connexion of it by artificiall transposition, without addition, subtraction, or change of any letter into different words, making some perfect sense applyable to the person named.

The precise in this practise strictly observing all the parts of the definition, are onely bold with *H.* either in omitting or retaining it, for that it cannot challenge the right of a letter. But the licentiats somewhat licentiously, lest they should prejudice poetick liberty, will pardon themselves for doubling or rejecting a letter, if the sense fall aptly, and thinke it no injury to use *E* for *Æ*; *V.* for *W*; *S* for *Z*; and *C* for *K*, and contrariwise.

The French exceedingly admire and celebrate this facultie for the deepe and farre fetched antiquity, the piked fines and the mysticall significations thereby: for that Names are divine notes, and divine notes do notifie future events; so that events consequently must lurke in Names, which onely can be pryed into by this mysterie. Affirming that each mans fortune is written in his Name; as *Astrologians* say, all things are written in Heaven, if a man could read them: they exemplifie out of the *Rabbins*, they quote dreaming

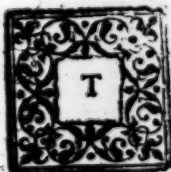
dreaming *Artemidorus*, with other allegations; they urge particular experiments, and so enforce the matter with strong words and weak proofs, that some credulous young men, hovering between hope and fear, might easily be carried away by them into the forbidden superstition of *Onomantia*, or South-saying by names.

Some of the sower sort will say it is nothing but a troublous joy, and because they cannot attain to 'it, will condemn it, lest by commending it, they should discommend themselves. Others more milde, will grant it to be a dainty devise and disport of wit not without pleasure, if it be not wrested out of the name to the reproach of the person. And such will not deny, but that as good names may be ominous, so also good *Anagrams*, with a delightful comfort and pleasant motion in honest minds, in no point yeelding to any vain pleasures of the body. They will also afford it some commendations in respect of the difficulty; (*Difficilia qua pulchra*), as also that it is a whetstone of patience to them that shall practise it. For, some have been seen to bite their penne, scratch their head, bend their brows, bite their lips, beat the boord, tear their paper, when they were faine for somewhat, and caught nothing herein.

If profound antiquity, or the inventor may commend an invention, this will not give place to many. For as the great Masters of the Jews testifie, *Moses* received of God a Literall law, written by the finger of God, in the two tables of the ten Commandements to be imparted to all, and another Mysticall to be communicated onely to seaventy men, which by tradition they should pass to their posterity, whereof it was called *Cabala*. Which was divided into *Mercana*, concerning onely the sacred names of God, and *Brasish* of other names consisting of Alphabeticall revolution, which they will have to be *Anagrammatism*; by which they say *Mars* resolved made, *Our holy Mistris*. But whether this *Cabala* is more ancient than the Talmudicall learning, hatched by the curious Jews, (as



Anagrammes.



THE onely *Quint-essence* that hitherto the *Alchymy* of wit could draw out of names, is, *Anagrammatisme*, or *Metagrammatisme*, which is a dissolution of a Name truly written into his Letters, as his Elements, and a new connexion of it by artificiall transposition, without addition, subtraction, or change of any letter into different words, making some perfect sense applyable to the person named.

The precise in this practise strictly observing all the parts of the definition, are onely bold with *H*. either in omitting or retaining it, for that it cannot challenge the right of a letter. But the licentiats somewhat licentiously, lest they should prejudice poetickall liberty, will pardon themselves for doubling or rejecting a letter, if the sense fall aptly, and thinke it no injury to use *E* for *Æ*; *V*. for *W*; *S* for *Z*; and *C* for *K*, and contrariwise.

The French exceedingly admire and celebrate this facultie for the deepe and farre fetched antiquity, the piked fines and the mysticall significations thereby: for that Names are divine notes, and divine notes do notifie future events; so that events consequently must lurke in Names, which onely can be pryed into by this mysteric. Affirming that each mans fortune is written in his Name; as *Astrologians* say, all things are written in Heaven, if a man could read them: they exemplifie out of the *Rabbins*, they quote dreaming

dreaming *Artemidorus*, with other allegations; they urge particular experiments, and so enforce the matter with strong words and weak proofs, that some credulous young men, hovering between hope and fear, might easily be carried away by them into the forbidden superstition of *Onomantia*, or South-saying by names.

Some of the sower sort will say it is nothing but a troublesome joy, and because they cannot attain to it, will condemn it, lest by commending it, they should discommend themselves. Others more milde, will grant it to be a dainty devise and disport of wit not without pleasure, if it be not wrested out of the name to the reproach of the person. And such will not deny, but that as good names may be ominous, so also good *Anagrams*, with a delightful comfort and pleasant motion in honest minds, in no point yielding to any vain pleasures of the body. They will also afford it some commendations in respect of the difficulty; (*Difficilia quæ pulchra*), as also that it is a whetstone of patience to them, that shall practise it. For, some have been seen to bite their penne, scratch their head, bend their brows, bite their lips, beat the boord, tear their paper, when they were fair for somewhat, and caught nothing herein.

If profound antiquity, or the inventor may commend an invention, this will not give place to many. For as the great Masters of the Jews testifie, *Moses* received of God a Literall law, written by the finger of God, in the two tables of the ten Commandements to be imparted to all, and another Mystickall to be communicated onely to seaventy men, which by tradition they should pass to their posterity, whereof it was called *Cabala*. Which was divided into *Mercana*, concerning onely the sacred names of God, and *Brasib* of other names consisting of Alphabeticall revolution, which they will have to be *Anagrammatism*; by which they say *Mars* resolved made, *Our holy Mistris*. But whether this *Cabala* is more ancient than the *Talmudicall* learning, hatched by the curious Jews, (as some

Some will) about 1000 years after Christ, let the learned consider.

The Greeks refer this invention to *Lycophron*, (as *Isaac Tzetzes* hath in his preface to his obscure Poem *Cassandra*) who was one of those Poets which the Greeks called the seven stars or *Phiadés*, and flourished about the year 380. before Christ in the time of *Ptolemaeus Philadelphus* King of *Egypt*, whose name he thus Anagrammatized.

ΠΤΟΛΕΜΑΙΟΣ

And phony, Made of phony.

And upon *Arfinoë* his wife, thus:

ΑΡΣΙΝΟΗ.

Eggs in, fix as violet.

Afterward as appeareth by *Eustachius*, there was some Greeks disported themselves herein, as he which turned *Atlas* for his heave burthen in supporting heaven, to *Talus*, that is, wretched; *Arete*, *Vertue*, into *Erato*, that is, lovely; *Ilaros*, merry; into *Liseros*, that is, warme. But in late years, when learning revived under *Francis* the first in *France*, the French began to distill their wits herein, for there was made for him,

Francis de Valoys.

DE FACON SUI S ROYAL.

For his son *Henry de Valoys.*

ROYES DE NULHAY.

For *Charles* of *Borbon*, the Prince of *Conde*.

Borbonius.

ORBI BONUS.

For the late Queen of *Scotland* his Majesties mother.

Maria Stuarda.

VERITAS ARMATA.

Her unhappy fate by deprivation from her kingdome, & violent death was expressed in this, but after her death.

Maria Stuarda Scotorum Regina.

TRUSAVI REGNIS, MORTE AMARACADO

And that Greek one, which is most excellent, of the
sacre

ered name of our sweet Saviour Jesus, according to that of they 3. of *Es.* *He is brought as a sheep to the slaughter;* thus
I H E O Y A.

Σ Y, H O I Σ, that is, *Thou art that sheep.*

The Italians, who now admire them, began not 30. years since to use them, as the Bishop of *Grassa* a professor herein testifieth.

In *England* I know some, who 40. years since have bestowed some idle hours herein with good success, albeit our English names running rough with cragged consonants, are not so smooth and easie for transposition as the French and Italian. Yet I will set down some which I have happened upon, framed out of the names of divers great personages, and others; in most of the which in the sense may seem appliable to their good parts.

To begin with his most excellent Majestie our dread Sovereign, was made this declaring his undoubted rightfull claim to the Monarchy of *Britain*, as the successor of the valorous King *Arthur*.

Charles James Stewart.

CLAIMES ARTHUR'S SEAT.

As this also truly verified in his person.

Jacobus Sextus Stewartus.

VITA CASTUS, EX SERO BUSTUS.

This likewise made by *D. Gwin.*

Jacobus Rex Britannorum,

ARX BONIS UBINUM A RECTOR.

The happiness of our gracious Queen *Anne* his wife by her issue, was prophesied in this:

Anna Britannorum Regina.

IN ANNA REGNANTUM ARBOR.

For their gracefull issue Prince *Charles*, the Lady *Elizabeth* and her husband, the Count *Palatine*, were made these by the said *D. Gwin.* *Carolus Dux Eboracensis.*

EN ROSA LUX ET DECUS ORBIS.

Carolus Eborac & Albanis Dux.

RUBENTI ROSAE CUM ALBA LUX A DEO.

Carolus Stuartus Princeps.

TUN PROLES SUCCESSURA PATRII?

Carolus Stuartus Princeps.

PROPTERINS CLARUS, SANCTUS.

Elisabetha Stuarta.

SALUTARIS, ET BEATA.

Fredericus Princeps Palatinus.

INFIDE PURRA PARS SCEPTRIS LUCENS.

Fredericus Comes Palatinus.

SPONSA ELECTA FRUIMUR, DICES.

Fredericus Elector Palatinus.

ILLE FRUI SPONSA RECTE DICATUR.

For our late Queen of most happy memory, to whose gracious government under God, we owe much happiness, I have found the letters of *Elisabetha Regina* transposed to signify that happiness, as speaking unto her in this sense, O *Englands Sovereign*, thou hast made us happy: thus

Elisabetha Regina,

ANGLIA HERA, BEASTI.

And whereas the French compare *Anagrams* by themselves, to gems; but when they are cast into a distich or Epigram, to gems enchaîned in enameled gold. This distich was then made thereon with a most humble and dutiful wish.

*Nos Anglos radiis hera nostra beata beasti,**Sis hera nostra solo, sis Dea sera polo.*

The same blessedness of her Majesty to *Englands* unspeakable good, and her joyfull reign were noted thus out of

Eliza-

Elisabetha Regina.

ANGLIÆ ERIS BEATA.
EIA, LETA REGNABIS.

Ca'sus Menhevius my good friend made this 40. years
since in Greek, when he attended here upon Monsieur
Fox, Ambassadour from the French King.

Εὐχῶς ἡ Κομιστὴ,

ZAΘEH BAZIAEIHΞ AIBAZ.

that is, *The drolne dew of her Kingdom.*

Likewise out of the Greek was this,

HAIZABEOA.

ΘEA BAZIAH.

that is, *A Goddess Queen.*

Her most milde government of her subjects and Lyon-
like courage against her Spanish enemies, was thus declar-
ed out of.

Elisabetha Regina Angliæ.

ANGLIS AGNA, HIBERNIÆ LEA.

Whereas she was as a Sweep-net for the Spanish ships,
which (as the Athenians said of their fortunate *Timothy*.)
happily fell into her net: this was made by transposing of

Elisabetha Regina Angliæ.

GENTI HIBERÆ.

ILLASAGENA.

In respect of her great wars employ'd against that mighty
Monarch, this was wrought out by

Elisabetha Anglorum Regina.

MAGNA BELLA TU HEROINA GERIS.

The good government of her Majestie, was thus noted
under the name of the flourishing *Muse Thalia.*

Elisabetha Regina.

BENE THALIA REGIS.

In this following was comprised the wish then of all true
English.

Elisabetha Regina Anglorum.

GLORIA REGNI SALVA MANERIT.

Have now some framed upon the names of divers ho-
nourable

nourable personages and others, lovers I hope of good letters, neither let any conceive offensively, if they are not here remembered: I have imparted all that came to my hands.

Out of the name of the late right reverend, the Lord Archbishop of *Canterbury*, the mirtour of Prelates in our dayes was found this, in respect of his milde proceedings.

Joannes Wharffianus.

NON VI EGIT, FAVIT I HESUS.

For the Lord Chancellor, Lord Ellesmer.

Thomas Egerton.

GESTAT HONOREM.

Oris honora viget, Vt mentis gestas honorem

Iuris Egertonus, dignus honore colit.

For the late Lord Treasurer, a most prudent and honourable Councillour to two mighty Princes

Gulielmus Cecilus Baro Burglio,

VIGILI CUM LABORE ILLUCES REGIBUS.

Regibus illuces vigili Gulielmo labore,

Nam clare fulget lux tua luce Dei.

For the Earl of Nottingham, Lord Admirall.

Carolus Howard.

CHARUS ARDVO LEO.

For the Earl of Northumberland.

Henricus Percius.

HIC PURE SINCERNUS.

Upon which, with relation to the Crescent, or silver Moon his Cognilance, was framed thus:

Percius HIC PURE SINCERNUS, Percia Luna

Candida tota micat, pallet at illa polo.

This was made as a wish to the Earl of *Shrewsbury*, that his name and *Talbot* may be as terrible to the French, as it was when the French so feared his progenitour *John*, Lord *Talbot*, first Earl of *Shrewsbury* of that family.

Gilbertus Talbotianus.

GALLOS TU TIBI TURBES.

Ue proavi proavi, sic GALLOS TU TIBI TURBES,

Sic Gallus inquit toquis cumque canem.

This

Anagrams.

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This was by transposition Anagrammaticall, framed
out of the name of the Earl of Worcester,

Edwardus Somerset.

Moderatus, sed Verus.

This out of the name of the Earl of Rutland.

Rogerus Maners.

Amor resurgens.

Out of the name of the Earl of Cumberland, in respect
of his Sea service then, alluding to his fierce Dragon, the
Crest of his family.

Georgius Clifordius Cumberlandinus.

Doridis regno clarus cum vi fulgebis,

In Doridis regno clarus fulgebis: & undis,

Cum vi victor eris flammens ille Draco.

Out of the name of the Earl of Suffex.

Robertus Ratcliffius.

Sicut rarus florabit.

For the Earl of Southampton.

Henricus Wriothesleius.

Heridius, Latius, vi virens.

For the Earl of Devon, Lord Mansjoy

Carolus Blountus.

Bonus, ut sol clarus.

Tu bonus ut sol clarus, Nil clarius illo

Celo, te melior Carole nemo solo.

Out of the name of the late Earl of Salisbury, Vicount
Cranborn, and L. Cecil, whom as his honorable father, and
the whole family, I cannot in dutie name without honour,
was made thus:

Robertus Cecilus.

Tu orbireluesces.

Sic in sub rore cales.

With this Distich.

Orbe reluesces, esli sub rore virens:

Quem Deus irradiat lumine, rore lavat.

This transpose of the letters in the name of the Lord
Lunsley, doth seem prophetically to promise many years
unto that worthy and good old man.

Joannis

Joannes Lunleius.

ANNOS MILLE VIVES.

Out of the name of the late Lord *Hunsdon*, Lord Chamberlaine, and his Crest the white Swanne, was this Anagramme, and Distich thereon composed,

Georgius Carus Hunsdontus.

HUIUS IN SUOS CANDOR EGREGIUS.

Hunsdontus egregius resplendet pectore candor,

Huius ut in cygno nil nisi candor inest.

For the Lord *Compton*, in respect of his honourable parentage, and generous spirit, comparable with the best.

Guilielmus Comptonius.

ILLIUS GENIUS CUM OPTIMO.

In single Surnames there have been found out for the late Earle of *Essex*, whose surname is *D'œuvreux*.

VERE DUX.

This also was cast into this Distich since he so valorously took *Gades* now called *Cales* in *Spain*, as soon as he saw it, when it was accounted so honourable to *Hercules* to have seen it once.

VERE DUX D'œuvreux, & virior Hercule; Gades

Nam semel hic vidit, vixit ut ille finit.

For the worthy and compleat Knight Sir *Fulk Grevill*, who excelleth in stately *Heroicall* verse, in *Grevilius Vergilius*, in *Vernon Renown*, &c. But here it is time to stay, for some of the fowr sort begin to laugh at these, when as yet they have no better insight in Anagrammes than wise *Sieur Gaulard*, who when he heard a Gentleman report that he was at a supper, where they had not onely good company and good chear, but also savoury Epigrammes, and fine Annagrammes: he returning home, taced and belownted his Cook as an ignorant scullion that never dressed or served up to him, either Epigrammes or Anagrams. And as for these fowr surlings, they are to be commended to *Sieur Gaulard*, and he with them joyntly to their Cooks, and kitchen-Auff.

Ampl.



Money.



IT is a received opinion, that in most ancient ages, there was onely barter or change of wares, and commodities amongst most nations. As in *Homers*, *Glaucons* golden armour was valued at one hundred cowes, and *Diomedes* at ten. Afterward in commutative Justice it was thought most necessarie to have a common measure, and valuation, as it were of the equality and inequality of wares, which was invented first, as the Jewes gather out of *Josephus*, in the time of *Cain*. Certainly, it was in use in the time of *Abraham*, as appeareth both by the 400. Sheekles he payed for a place of burial. *Genf. 23.* and the money which *Josephs* brethren carried into *Egypt*. *Genf. 42.*

The Greeks refer the invention of it to *Hermadior*, the wife wife of the foolish asse-eated *Midas*, as the Latines to *Jannus*. This common measure or meane to reduce wares to an equality, was called by the Greeks, *Nemisima*, not from King *Nemias*. But of *Nemus*. Because it was ordained by law, by the Latines *Pecunia*, either for that all their wealth in elder times consisted in cattell: as now among the Irish, or that their first coyne (as *Plinius* will) was stamped with a Cow (although in a generall signification *Pecunia* comprised all goods moveable and immoveable.) It was also by them called *Minerva* in a more restrict signification a *Minerva*, (as *Strabo* saith) because when the Ro-

mans stood in need of money, *Juno* admonished them to use justice, and there should be no want of money: the first thereof when they found, she was surnamed *Juno Moneta*, and money was coined in her Temple. And al-
 though money had no temple erected to it at Rome for a long time, yet it was as much honoured as either *Peace*, *Faith*, *Victory*, *Virtue*, or according to that of *Juvenal*:

Et si sanctus pecunia templo

*Nondum habitas, nullas nummorum creximus aras,
 Ut colitur Pax, atque Fides, Victoria, Virtus, &c.*

*August. de Ci-
 vil. Dei lib. 4.*

But afterward when as all Gods gifts were by Pagans ascribed to Gods and Goddesses, Money was also enshrined by the name of *Dea Pecunia*, in the figure of a woman holding a pair of ballance in one hand, and *Cornucopia* in another: unto whom I doubt not but many count Idols, they now call them: whereas the Greek proverb will be always verified, *Chremata, Chremata Auer. Money, Money is the man, yea, and the saviour.* And as he saith,

*Quod vultis, hoc vobis dico, sed vultis, & non accipitis.
 Et genuit & firmam Regina Pecunia donat.*

From the Latin word *Moneta*, came the old word among our English-Saxon Ancestours *Munet*, which we now call money, as the Germans *Munt*, the French *Monnaie*, the Italians *Moneta*, &c. the Spaniard *Moneda*. Which as Civilian men must consist of matter, forme, weight and value: for the matter, copper is thought so. It have been first coined; after ward silver, for the cleanness, beauty, sweetness, and brightness; and lastly gold as more cleane, more beautiful, more sweet, more bright, more rare, more pliable and portable; aptest to receive forme, and divisible without loss, never wasted by fire, but more purified; nor lessened by occupying, rust or steepe; abiding lasting; and liquors of salt and vinegar without damage; and lastly be drowned without weight, as it is more so. So that these two metals have been chosen amongst all civill nations by the common consent, to be the instruments of exchange and measure of all things. Albeit other metals have been

used.

used for money, as among the ancient Britains besides brass, and iron rings, as some say, iron plates reduced to certain weight; and among the Lacedemonians iron lingers quenched with vinegar, that they may serve to no other use, and now the Indians have their *Cacao* in some parts, and shells in other to serve for money. There also hath been stamped money of leather, as appeareth by *Saxones*, who mentioned that there was in ancient time *Cuicum forma publica percussum*: and also that *Frederick* the second, when he besieged Millan, stamped leather for currant. And there is a tradition that in the confused state of the Barons warre, the like was used in England, yet I neuer saw any of them. But we have seen money made by the Hollanders of *paßbord*, Anno 1574.

As for forme, because I hasten home, it were impertinent to note here, how the Jewes, albeit they detested images, yet they imprinted upon their sheckle on the one side the Gold pör which had the Manns, with this inscription in Hebrew, *Siclus Israelis*. i. e. *Sydes Israelis*: and on the other side the rod of *Aaron* with budde and blossomes, and *Hierusalem Sancta*. Or how the Dardanians stamped in their coynes two Cocks fighting; *Alexander* his horse *Bucephalus*: the Athenians an Ole, or an Ore, from whence came the Proverbe against bribing Lawyers, *Bos in lingua*. They of *Egina* a mayle, whereof also rose another Proverb, *Virtutis & Sapientiam vincunt testudines*, for that money goeth beyond both valour and wisdom.

As for the Romans, as they did set down the image and inscription of the Consul while the Commonwealth flourished, afterward of the Emperour on the one side, so they changed the reverse alwayes upon new events, or exploits, and it is supposed by some, that the great bunce Medalls both of brasse and gold were stamped for honour, and to continue the memory of Princes: nevertheless they were current as well as the smallest. And this manner of stamping the Princes image upon coynes was continued amongst

all civill nations; onely the Turks and other Mahumetans in detestation of Images inscribed the Princes name and yeare of the transmigration of their Prophet *Mahomet*; which happened in the yeare of our Lord, 622.

After the arrivall of the Romans in this Isle, the Britains imitated them; for they coyned both gold and copper, and yet there are extant some of *Cannobelin* King of Essex and Middlesex with a bearded Image inscribed *Cannobelin*, and in the reverse, some with an Horse; some with a Cowner and *Taseia*; some with two heads conjoynd and *Cann*, and in the reverse either an Hogge under a tree with *Cann*, or one ear of come with *Cann*, to note as it seemeth, *Camalodunum* as they then called it, now *Maldon*, which was the principall seat of the Kingdome. There are likewise some to be seen of that famous *Brundicia*, which onely I heare of, but hitherto have none seen.

When the Romans had extinguished the Kings here, they suppressed the British coyns, and brought in their own as a proove of their conquest, which were current here from the time of *Claudius* unto *Valentinian* the younger, the space of some 500. years. And whereas all the money for this part of the world was coyned a long time, either at Rome, Lyons, or Trier, *Constantinus* as it seemed, erected a Mynt at London; for we have seen copper coynes of his with P. Lond. S. implying *Pecunia Londini signata*: and there was an officer as Treasurer of this Mynt at London called *Præpositus Thesaurorum Augustensium*. For London was called *Augusta* in the declining state of the Empire. Of these Roman coynes great plenty have been found, and daily are found, which were hid (as the Saxon Chronicle saith) when *Maximus* carried so many Brittaines into France with him, and at divers other times overcovered in the ground in the sodaine invading of Townes by the Saxons, and others.

After the Romans had given over the possession of this Realme, it seemeth probable that their coyne was still

current

Mint at London in the Romans time.

current here a long time, yet were never as yet, as far as I
 understand, haue been any coins found of *Wittig's* *ancient*
monies, *Arabs*, *Indians*, *Arabs*, and other which lived in
 those times. As for the Brittaines, the Welsh, whatsoever *Tara*
Maj-stars their Princes had, I cannot understand that
 they ever had any coins of their own, for no learned of that
 nation have at any time seen any found in Wales, or else
 where. The most ancient English coins which I have
 hitherto come to my sight, was of *Eduard* King of England, the
 first Christian King of our English Nation; and in that age
 and succeeding times, all Money accounts passed by the
 names of *Pence*, *Shillings*, *Pounds*, and *Manche*. *Pence* *Pence*,
 seemeth to be borrowed from their Latin word *Pennus*, or
 rather from *Pendo* for the just weight thereof, which weighed
 about three pennies of our money, and were usually stamped
 with the Kings image, on the one side, and the Mint
 masters on the other; or else the name of the City where
 they were coyned. Five of these pence made their *Shilling*, *Shilling*,
 which they called *scilling*, probably from *scillingus*, which
 the Romans used for the $\frac{1}{4}$ part of an ounce, *Denarius*,
scilling; and forty eight of the *scillings* made their pound, *Pound*,
 and 400. of these pounds were a legacy for a Kings daughter,
 as appeareth by the last will and testament of King *Alfred*.
 By these names they expressed all summs of money
 in their old English Testament, as *Talents* by *Talents*,
 the thirty silver pieces, *Judas* price of treason by *Thirty*
scillingas, tribute money by *Pebbling*, the farthing and more
 by *Fearling*. Onely the *Strater* found in the fishes mouth
 by *Weg*, which we now translate a piece of 20. pence, *Weg*,
 but they had no other coyned money but pence onely; the rest
 were names or numbers, or weights.

Thirty of these pence, as *Afric* Archbishop of *Canterbury*,
 in his Saxon Grammar notes, made a *Manche*, which *Manche*,
 some think to be all one with a *Mark*, for that *Manche* and
Manche is translated in antient books, by *Mark*, and
Manche as appeareth by an old fragment, was *quinta pars*
ansia; They reckoned these *Manche*, or *Manche* both in
 gold

gold and silver; for about the yeare of our Lord, 680. *Ina*, King of the West Saxons, as we read in Malmesbury, enforced the Kentishmen for to redeeme their peace at the price of thirty thousand *Mancus* of gold. In the notes upon King *Canutus* Lawes, I finde this difference, that *Mancus* was as much as a Marke of silver; and *Alanca* was a square piece of gold, commonly valued at thirty pence.

Oras.

The Danes also brought in a reckoning of Money by *Oras*, or *Oras*, which is mentioned in Doomes-day Book: Whether it were a severall coyne, or a certain summe, I know not, but I collect out of the Abbey Book of *Burton*, that 20. *Oras* were ratable to two Marks of silver. I may also suppose that the Sound of Denmarke, where Ships pay toll for passage, called *Orasound*, hath the denomination from this *Oras*. In Doomes-day Book there is also mention of *Libra ursa*, *pensata*, *ad numerum*, & *de alba Argentea*, which implyeth in my opinion Moneyes tryed for their alloy by fire, payed by weight, number, and in bullion.

Bizantines or
Bezants.

Gold they had also which was not of their own coyne; but Out-landish, which they called in Latin *Bizantini*, as Coyned at *Constantinople*, sometime called *Bizantium*; and not at *Basan* in Burgundy. This Coyne is not now known; but *Dunstan*, Archbishop of *Canterbury* (as it is in the Authentick deed) purchased Hendon in Middlesex of King *Edgar*, to Westminster, for 200. *Bizantines*: of what value they were was utterly forgotten in the time of King *Edward* the third: for, whereas the Bishop of *Norwich* was condemned to pay a *Bizantine* of gold to the Abbot of *Saint Edmundsbury*, for encroaching upon his libertie (as it was enacted by Parliament in the time of the Conquerour) no man then living could tell how much that was, so as it was referred to the King so rare how much he should pay. Which I doe much marvelle at, when as but one hundred yeere before, two hundred thousand *Bezants* were exacted of the Soldans for the redeeming of *Saint Lewis* of *Arise*, which were then valued

Jonville in the
life of S. Lewis,
cap. 43.

in an roo. shou and *Linns*. The name continueth yet in the blazon of Armes, where Plates of Gold are called *Escuieres*; and in the Court of *England* where a great piece of Gold valued at fifteen pound, which the King offereth upon high festivall dayes; it is yet called a *Marquise*, which anciently was a piece of Gold coyned by the Emperours of Constantinople; but afterward there were two purpose-ly made for the King and Queen with the resemblance of the Trinity inscribed, *In honorem sancta Trinitatis*, and on the other side the picture of the Virgin *Mary*, with *In honorem sancta Mariae Virginis*: and this was used till the first year of King *James*, who upon just reason caused two to be new cast, the one for himself, having on the one side the picture of a King kneeling before an altar, with four Crownes before him, implying his four Kingdomes, and in the circumscription, *Quid retribuam Domino pro omnibus quae dedit michi*; on the other side a Lamb lying by a Lyon, with *Cor contritum & humilitatum non despicies Deus*. And in another for the Queen, a Crown protected by a Cherubim, over that an eye, and *Deus in a cloud*, with *Tu es summus*; on the reverse a Queen kneeling before an altar, with this circumscription *Prae precibus, succente fide, humiliter obsecrat*.

But to our purpose. Albeit the coyning of money is an especial right and prerogative of Sovereign Majesty, yet our ancient Saxon Kings communicated it to their nobles; for there was in every good town one coynier: but at *Dundon* eight, at *Canterbury* foure for the King; two for the Archbishop, one for the Abbot. At *Winchester* six, at *Exeter* three, two at *Bath*, so at *Hampden*, *Exeter*, *Shaftesbury*, *Leeds*, and *Chichester*, at which time false coyniers lost their hands by Law.

The Norman Kings continued the same forme, coyning onely peace with the Princes image on the one side, and on the other the name of the City where it was coyned, with a cross so deeply impressed, that it might be easily parted and broken into two halves, which so broken they

Leg. Albellani
cap. 19. (Sax.
14.) vide Hist.
Angl. script.
col. 843. 31. &
col. 899. 8.

Vide Hist.
 Angl. Script.
 col. 2377. 60.
 * Ib. col. 898.
 45. 923. 30.
 254. 37. 231. 6.
 504. 21. 1000.
 49. 2377. 59.
 * Matth. Paris.
 in an. 1180.

*Wie sollt do-
 st. Cambden.
 fane per Glossa-
 rium. v. cl.
 Guil. Somner
 in Hist. Angl.
 scrip. vocab.
 Efferlingus.
 documenta pa-
 tes.
 Sterling Mo-
 ney.*

*impresseth. 2. 1.
 and 2. 1. 4. 2.
 and 2. 1. 4. 2.
 and 2. 1. 4. 2.
 and 2. 1. 4. 2.
 and 2. 1. 4. 2.*

they called *Half-pence*, and if into four parts, which they called *fourthings*, or *Farthings*.

Grievous were the punishments of false coyners in this age, who were punished by putting out of eyes, cutting off hands and genitals. Great also was the disorder; For in King *Stephens* time every Barle and Baron erected his Mynt; but *Henry* the second suppressed them all, & altered the coyne which was corrupted by counterfeiters, to the great good of the Common-wealth, but damage of some private men; he also granted libertie of coynage to certain Cities and Abbies, allowing them one staple, and two punchcons at a rate, with certain restrictions. In the time of his son King *Richard* the first, money coined in the East parts of Germany began to be of especial request in England for the purtie thereof, and was called *Easterling money*, as all the inhabitants of those parts were called *Easterlings*, and shortly after some of that Country, skilfull in Mint matters and alliaies were sent for into this Realme to bring the coine to perfection; which since that time was called of them *Sterling*, for *Easterling*, not from striveling in Scotland, nor from a staire, which some dreamed to be coined thereon; for in old seeds they are alwayes called *Nummi Efferlingi*, which implied as much, as good and lawfull money of England, or *Prælia Moneta* among the Civillins, and *Monoy de Roy* in France. *Otho* a German was the principall among these Easterlings, and in old Records is called *Otho Capetor*, who grew to such wealth that *Thomas* his son lurnamed *Fitz-Otho*, married one of the coheires of *Beauchamp* Baron of Bedford; was Lord of *Mindelham* in Suffolk, and held in fee to make the coynage stamps serving for all England: which office descended by an heirs general to the Baron *Boutetors*, from whom *Ferrars* of *Trenton*, *Buckley* of *Stoke*, *Knyves*, and other are lineally descended.

Nevertheless this *Easterling* money was in a short time so corrupted and clipped by some Italian

Italian usurers called then *Carfins*. (who were the first Christians that brought in usury among us) and *Flourings*, that the King by Proclamation was enforced to call in the old money, make a new stamp and to erect *Exchanges* where the weight of old money was exchanged for new, allowing thirteen pence for every pound, to the great damage of the people who beside their travel, Charge, and long attendance received (as my Authour saith) of the Bankers scant twenty shillings for thirty, which the Earl of Cornwall farmed of the King, reserving only the third part for the King.

King *Edward* the first, as he established the measure of an ell by the length of his arme, imitating therein *Carolus Magnus*, so he first established a certain standard for the coyn which was prescribed in this manner by *Gregory Roker* Major of London and Mint-master, if I do not misconceive it.

"A pound of money containeth twelve ounces in a pound there ought to be eleven ounces, two Easterlings and one sterling, and the other alloy. The said pound ought to weigh twenty shillings and 10 pence in account. So that no pound be more than twenty shillings 4 pence, nor lesse than twenty shillings 2 pence in account and in weight.

"The ounce ought to weigh 20 pence and a penny 24 graines and a half. Note that eleven ounces two pence sterling ought to be of so pure silver, as is called *brass* silver, and the Minter must adde of other weight 17 pence half penny farthing if the silver be so pure.

This King also first coyned the penny, half penny, and farthing round, which before were the half part, or fourth part broken of the penny. Whereupon the Chronicles verified hereby a prophecy of *Merlin*, *Findeat forma cunctis dimidiis rotundum eris*, and thereupon these Rimes were made at that time.

Edward did smite round penny, half penny, farthing,
The cross passes the bond of all throughout the ring.

Mat. Paris in an. 1247. c. 1248.

32.

3 H. 1.

Book of S. Edwards mounds 127.

Mat. Paris referreth this to the time of K. John.

De assisa & pascuere Moneta, ac de reformationibus & falsificationibus eiusdem destructionis, vide Pat. 6. Joh. m. 3. in dorso.

*The Kings side was his head, and his name written;
The crosse side, what City it was in coyned and written.*

*To poor man to priest the penny frases washing,
Men give God his the least, they feast him with a farthing.*

Vide Hist. Angl.

Script. col. 611.

41. & col.

2377. 60. &

2463. 6. & 62.

& 2493. 65.

*A thousand two hundred fourescore years and more
On this money men wondred, when it first began to go.*

The same King likewise called in certain Counterfeit
pieces coyned by the French, called *Pollards*, *Crocars*, and
Rosaryes, whereupon was then made this Echoing Barba-
rons verse.

*Laude divoreris, nostris sterlinge gereris,
Crocars es, asq; poris, fugiasas rite teneris.*

7 B. 1.

28 B. 1.

Money so refined, was by stealth transported and coun-
terfeited, and forraine coynes called *Mitros*, *Lions* impor-
ted in such quantity, that they were forbidden by procla-
mation, and 280. Jewes executed at London for clipping
the Kings coine. Afterward *Crocards* and *Pollards* were
decied down to an halfe penny. *Rosaries*, *Stepings* and
Staldings forbidden. Black money (what that was I know
not, if it were not of Copper, as *Maile & Black-maile*) was
forbidden by K. *Edward 3.* upon paine of forfeiture thereof,
and *Gally* halfe pence brought hither by the *Gallies* of *Ge-
noa*, who had great trade in England, was estoones prohi-
bited by Parliament, in the time of K. *Henry* the fourth.
Suskins and *Dodkins* by K. *Henry* the fift, and blankes by
King *Henry* the sixt.

Gold.

About the yeare 1320, the Kings and States of *Chri-
stendomes* began to coyne Gold, as the Emperours of *Al-
main*, the French King, the Duke of *Venice* and *Genoa*,
whose pieces were thereupon called *Ducats*, and King
Edward the 3. imitating them, first coyned Gold. Why they
so long forbore to coine gold, I know not, unless it were of
ignorance, for I think it proceeded not from the law of
Justinian the Emperour, who forbad forraine Princes to
coine Gold.

The first gold that K. *Edw. 3.* coyned, was in the yeare
1343, and the pieces were called *Florenas*, because *Floren-*

issues were the coyners, Shortly after, he coyned *Milles*, of noble, fair and fine gold, the penny of gold; afterward the Rose-Noble then current for 6. shillings 8. pence, and which our Alchymists do affirme (as an unwritten verity) was made by projection or multiplication Alchymicall of *Raymund Lilly* in the Tower of London, who would prove it as Alchymically, beside the tradition of the Rabbies in that faculty, by the inscription; for as upon the one side there is the Kings Image in a ship, to notifie that he was Lord of the Seas, with his titles, set upon the reverse, a crose floury with *Ladonux*, inscribed, *Jesus autem transiens per medium gorum ibat*. Which they profoundly expound, as *Jelus* passed invisible and in most secret manner by the middest of *Pharises*, so that gold was made by invisible and secret art amidst the ignorant. But other say, that this was the onely Amulet used in that credulous warfaring age to escape dangers in battailes. This King coyned also half Nobles, called then the half penny of gold, lesse pieces of gold of 3. shillings 4. pence, and some of 20. pence, called the farthing of gold: and likewise in silver, Groates and half groates, by the advise of *William Edington*, Bishop of Winchester, and then Treasurer of England.

It is memorable, that the reverend and learned *Curthbert Tunstall* B. of Durham observed in the Gold of this King, that it came neerer to that of the ancient Romans. As that foure Rose-Noble did weigh an ounce, and were equiva- lent to the Roman *Aureus* both in weight & finenes; & five Noble-Angels made an ounce, and were answerable in all points to the old Roman *Salutis aureus*. Likewise in silver coynes, that an old sterling groat was equivalent to the Roman *Denarius*, the half groat to the *Quadrans*, and the old sterling pence to the *Sextertius Nummus*; & *Sextertius* in the Neuter gender (a thousand *Sextertii*) to five pound sterling, when 3. shillings 4. pence went to the ounce, but now to 7. pound 10. shillings; according to Sir *Thomas Smiths* account, when 35. shillings went to the ounce.

The succeeding Kings coyned Rose-Nobles and double

Rose-Nobles, the Great Sovereignes with the said inscription, *Iesus autem transiens per medium coram illis*, & half Rose-Nobles, with *Deus rex ac in saecula regnabit*, & half Henry-Nobles with the same, and K. H. the 4. when he was crowned K. of France, coyned the Salus, so shortly contracted for the Salutation, having on the one side the Angell saluting the Virgin Mary, the one holding the armes of England, the other of France, with the Kings title. On the reverse a crosse between a flower-de-luce and a Lyon passant with *Christus vincit*, *Christus regnat*, *Christus imperat*. The George-Noble had S. George, with *Toto dieat a signum Placuisse iussit*. The Angels had, *Per crucem tuam salua me Christe Redemptor*. The Sovereignes of K. Ed. 6. and Q. Elizabeth, *Santum Fidei portagere eam*. The Angels of Q. Eliz. *A domino factum est istud*, & *est mirabile*. The crown of Philip and Mary, *Mundi salus unigena*, K. Henry the 7.th. stamped a small coine called Dandy-praz, and first, as I read, coyned shillings, whereas before it was a name of weight, rather then a coyne, on the reverse whercof, as of 6. pences, groats, &c. was written *Pofui Deum adiutorem meum*, as upon lesser pieces of our Sovereign *Rosa sine spinis* for the first coyned the pieces of three pence, three half pence & three farthings. Upon this former inscription of *Pofui Deum adiutorem meum*, a rude Scholler grounded his Apologie (when he was charged to have gotten a fellowship into Colledge indirectly) by protesting solemnly by his faith & honesty that he came in onely by *Pofui Deum adiutorem meum*. And no marvelle, for some are said to have higher place by mediation and help of Angels.

These coines and inscriptions continued untill K. James having happily attained the whole Monarchie of great Brittain, caused new coynes to be made of severall stamps, weights, and values to be current in his kingdome, that is to say, one piece of Gold of the value of a crown, called the Roter, stamped on the one side with his picture formerly used with this title *Jacobus Dei Gratia Angliae Franciae &c. Rex*.

& *Hibern. Rex.* and on the other side his Armes crowned, with this word, *Faciam eam gentem unam*: One other gold money of ten shillings called the *Double Crown*, and one of five shillings, called the *British Crown*, on the one side with his picture accustomed, and his stile, as aforesaid; and on the other side his Armes, with this word, *Henricus Rosar, Regna Jacobus*. One other piece of foure shillings, called the *Thistle Crown*, having on the one side a Rose crowned, and his title, *Ja. D. Gra. Mag. Dr. Pr. & Hiber. Rex*: and on the other side a Thistle Flower crowned, with this word, *Tuatur unita Deus*. Also pieces of two shillings six pence, called *Halfe Crowns*, with his picture accustomed, and this word, *Ja. D. Gr. Rosa sine spinis*: and on the other side his Armes, and this word, *Tuatur unita Deus*. And for silver Moneyes, pieces of five shillings and two shillings six pence, having on the one side his picture on horseback, and his stile aforesaid: and pieces of twelve pence and six pence, having his picture formerly used, and his stile, and on the other side his Armes, with this word, *Qua Deus conjunxit, nemo separet*. Also pieces of two pence, having on the one side a Rose crowned, and about it, *Ja. D. Gr. Rosa sine spinis*: and on the other side a Thistle Flower crowned, and about it, *Tuatur unita Deus*. And one penny having on the one side a Rose, and about it, *Ja. D. Gr. Rosa sine spinis*: and on the other side a Thistle Flower, with this word, *Tuatur unita Deus*. And the half penny, having on the one side a Rose, and on the other a Thistle Flower.

King *Henry* the eight, who had infinite wealth left by his prudent and sparing Father, and so enriched himself by the spoiles of Abbeyes, by *Fish* fines, *Tithes*, *exactions*, and *abbeities* in *Ireland*, was yet so impoverished by his pompous profusion, that in his later dayes he first corrupted the rich coyns of this flourishing Kingdom with Copper, to his great dishonour, the damage of Successors, and the people, although for his advantage for the present. Upon which occasion, thus we may insert a story, which one purpose

purpose nothing serious here: Sir *John Rainsford* meeting *Parson Brooke*, the principall deviser of the Copper Coyne, threatened him to break his head, for that he had made his Sovereign Lord (the most beautifull Prince, King *Harry*) with a red and copper nose. So base and corrupted with copper were his money, as also of King *Edward* the sixth, that some of them which was then called Testons, because the Kings head was thereon figured, contained but two pence farthing in silver; and other foure pence half penny. But Queen *Elizabeth* of thrice happy memory, to her ever glorious renown, considering in the beginning of her raigne by the long sufferance of that base and copper moneyes, not only her Crown, Nobility, and Subjects of this her Realme to be daily more and more impoverished, the ancient and singular honour and estimation, which this Realme of England had beyond all other by plenty of moneyes of Gold and Silver, only fine and not base, was hereby decayed, but also by reason of these said base moneyes, great quantity of forged & counterseits were daily made and brought from beyond Seas, for the which the ancient fine gold and silver, and the rich Merchandize of this Realme was transported and daily carried out of the same, to the impoverishing thereof, and enriching of others; And finally, hereby all manner of prices of things in this Realme, necessary for sustentation of the people, grew daily excessive, to the lamentable and manifest hurt, and oppression of the state, especially of Pensioners, Souldiers, and all hired servants, and other meane people that live by any kinde of wages, and not by rents of lands, or trade of Merchandize. She, upon these considerations desirous to reasse the coine, not according to the legall, but naturall estimation of the metall, first marked the base money, some with a Greyhound, other with a Porcullice, and others with a Lyon, Harp, Rose, or Floure de Lys, and after a time calling them to her Mint, repayed so much for them as they contained in pure silver, so that by her benefit England enioyeth as fine, or rather finer sterling silver than ever it was in this Realme by the

space of two hundred years and more; a matter worth marking and memory. Verily a greater matter than either King Edward the 6. or Queen Mary durst attempt. Whatsoever doth remaine for money, let Money-mongers supply when they will. And I refer to *Politicians*, to dispute among themselves, whether the dearth of all things, which most complaine of, doth proceed from plenty of gold and silver, since the late discoveries, or from *Monopolies*, and combinations of Merchants and Craftsmen, or from transportation of graine, or from pleasure of great personages, which do most highly rate such things as they most like, or excess in private persons, or to all these conjoyntly.

Apparell.



Apparell.



O doubt but after the creation, man-kinde went first naked, and in probability might so have continued. For that as Nature had armed other creatures, with haire, bristles, shells, and scales, so also man with skin sufficient against the injuries of the aire. For in this cold Country in *Severus* time, the most Northern *Britains* were all naked, and therunto use had so hardened them, according to that which a half naked poor beggar answered in cold weather to one warmly clad with his furs, robes, and sables about his neck, mervailing at his nakednesse: I as much mervaille how you can abide your face bare; for all my body is made of the same metall that your face is.

But a bashfull shamesfastness in-bred in man, and with all a naturall desire of decencie, and necessity of coverture in extreme weather, first gave occasion to invent apparell, and afterward pride playing upon conceited opinions of decencie, hath infinitely varied the same in matter, form, and fashion, and so now doth and will continually.

Lucretius the ancient Poet, thought that garments of knit work, and after of woven, were first in use by this verse:

Noxillis ante fuit vestis, quam textile regmen.

As that iron was found out afterward, without which weaving could not be used. But other think that Beasts skinns after *Adams* leaves, was mans first coverture. Certainly at *Casars* arrivall some years before Christs Nati-

viz, the *Britaines* in the South partes of this our Isle, were attired with skins, and after as civility grew under the *Romans*, they assumed the Roman habite.

The *English* which at their first arrivall here used long *Jacquets*, were shorn all the head saving about the crown, and under that an yron ring. After they ware loose and large white garments, with broad guards of divers colours, as the *Lombards*. Somewhat before the conquest they were all gallant with coats to the mid knee, head shorn, beard shaved, armes laden with bracelets, and face painted.

Whosoever will enter into this argument since the conquest, his pen may have a spacious walk, but I purposing to be brief, will omit the royall habits of Kings at their Coronation, the mantle of *St. Edward*, the *Dalmatica* with sleeves, a sacerdotall garment, their hose and sandals. As also the honourable habiliments, as robes of State, Parliament robes, Chaperons and Caps of Estate, houplands, which some think to be traines, the Surcoat, Mantle, Hood and Collee of the order of the Garter &c, the *Ghimers*, *Rochets*, Miters of Bishops, with the Archbishops Pall bought so dearly at *Rome*, and yet but made of the wool of white lamb, fed by *Saint Agnes Nuns*, and led about *Saint Peters Altar*, and laid upon his tombe. Neither will I speak of the Judges red robes, and Collee of *S. S.* which they used in memory of *S. Simplicius*, a sanctified Lawyer, and Senatour of *Rome*. I omit I say all these matters, whereof each one would require a whole treatise, and will briefly note what I have observed by the way, in my little reading.

Roberts, eldest son to the Conquerour, used short hose, and thereupon was by-named *Court-hof*, and shewed first the use of them to the English. But how slight they were then, you may understand by King *William Rufus* hose, of which I shall speak hereafter.

King *Henry* the first reprehended much the immodesty of apparell in his dayes, the particulars are not

specified, but the wearing of long hair with locks and perukes, he abolished.

Silke.

King *Henry* the second, brought in the short Mantle, and thereof had the by-name of *Court-Mantle*. And in this time the use of silk, I mean *Bombycina*, made by silkwormes, was brought out of *Greece* into *France*, and then into other parts of Christendome. For *Sericum* which was a doune kemberd off from trees among the *Seres* in East India, as *Bissu* was a plant or kind of silk grass, as they now call it, were unknown.

There was also a costly stuffe at those times here in *England*, called in Latine *Aurifrisium*; what it was named in English I know not, neither do I imagin it *Auriphrygium*, and to signifie embroyderie with gold, as *Opera Phrygia*, were embroideries. Whatsoever it was, much desired it was by the Popes, and highly esteemed in *Italy*. But to the purpose;

What the habites both civill and militarie were in the time of King *John*, *Henry* the third, and succeeding ages, may better appear by their monuments, old glasse windows, and ancient Arras, than be found in writers of those times. As also the roabs (which the Kings then allowed to each Knight when he was dubbed,) of *Green* or *Burnet*, viz. *Tunicam*, & *pallium cum penulis byssis*, as they spake in that age, and appeareth upon record. Neither is it to be doubted, but successive time, and English mutability brought in continually new cuts, as in the time of King *Edward* the third, which may be understood by this time then made:

Alauf. anno 2.
Hcn. 4.

Long beards, beardless,
Pained hoods, witless,
Gay coats, graceless,
Makes England chrisseless.

Vide Chron. MS
in bibl. Bodl.

(inter Codices
Archiep. cant.)

K. 84. f. 128. a.
C. 134. a. b.

Many Statutes were also provided in that behalf, and the history called *Eulogium* proveith no less. The Commons (saith he) were besotted in excess of apparrell, in wide surcoates

cap reaching to their loyns, some in a garment reaching to their heels, close before and strutting out on the sides, so that on the back, they make men seem women, and this they call by a ridiculous name, Gown: their hoods are little, dyed under the chin, & buttoned like the womens, but set with gold, silver and precious stones: their turnippes reach to their heels all jagged. They have another weed of silk, which they call a Paltock, their base are of two colours, or pied, with more, which with lachets, which they called Herlots, they tie to their Paltocks without any breeches. Their girdles are of gold & silver, some worth 20. Marks: their shafts and pattens are snowed & piked more then a finger long cracking upwards, which they call Crackows, resembling the diavls claws, which were fastned to the knees with chains of gold and silver. And thus were they garmented (which as my Author saith) were wont in the hall, and houses in the field. The book of Worcester reporteth that in the year of our Lord 1369. they began to use caps of divers colours, especially red with costly tydings; and 1372. they first began to wanton it in a new round curtail weed which they called a Cloak, and in Latin *Armitausa*, as onely covering the shoulders. Here you may see when Gowns, Cloaks, and Caps first came in use, though doubtless they had some such like attire in different names.

How strangely they were attired under King Richard the second, the good person in Chancer shall tell you. Alas may not a man see as in our daies the firrill costly array of cloathing, & namely in so much superfluous of cloathing such that maketh it so dear, to the harme of the people, for vny the cost of embroidering, the dysguise of doting, & the burning, undying, clayeing, wading, or bending, & simblable wast of cloth in daies. But there is also the costly furnishing in their gowns, so much gawling of the selles, make holes, so much clapping of sheet or forke, with the superfluous length of the foreward gown, trailing in the dung, and in the mire, on horse and also on foot, as well of men as of women. That all that trailing is vny as in effect wasted, consumed, & abused, & rotten with dung rather then it is given to the poor. Upon that other

side to speak of the horrible disorderly scantiness of cloathing: as been these cutted flogs, or handkerchiefs, that through their shortness cover but the shameful members of man, to wicked intent. Alas some of them shew the busse of their shipes, and the horrible swoll members; that seemeth like the malady of Eledia, in the wagging of their hosen, and also the buttocks of him sate, as it were the hinder parts of a she ape in the full of the Moon. And moreover the wretched swoll members: that they shew through disguising in departing of their hosen in white and red, seemeth that half their privy members were slain. And if so be that they depart their hosen in other colours, as is white and blew, or white and black, or black and red, and so forth: Then seemeth as by variance of colour, that the half part of their privy members, be corrupted by the fire of St. Anthony, or by canker or by other such mischances: Of the hinder part of the buttocks it is full horrible for to see, for certes in that part of their body, there as they purge their stinking ordure, that foul part shew they to the people, proudly in despite of honesty, which honesty Iesu Christ and his friends observed to shew in the life. Now as so the outrageous array of women, God wot that although the visages of some of them seem full chaste, and debonaire, yet notice in her array and attire licentiousness and pride. I say not that honesty in cloathing of man or woman is unchangeable, but certes the superfluous quantity of disordered quantity of cloathing is reprovablie.

They had also about this time a kind of Gown called a *Gis*, a jacket without sleeves called a *Haketon*; a loose jacket like an Herolds Coat of Armes, called a *Tabard*; a short gabbardin called a *Court-pie*; a gorget called a *Cheve-sail*; for as yet they used no bands about their neck; a pouche called a *Gasper*. And Queen Anne wife to King Richard the second, who first taught English women to ride on side-saddles, when as heretofore they ride almyde brought in high head attire piled with hernes, and long trained gowns for women.

But farther, of the extravagancies in Apparell, let us hearken to what *Thomas Occleve*, who lived in King *Henry* the fourth's time, in a Poem of his expresseth.

M. S. in 6142
Bodl. Inter Cod.
Cantuar. Ar-
chiep. J. K. 78. p.
67. b.

Of Pride and of wast clothing of Lordis mene, which is azens her astate.

UNdise an old pore as yet regneth of us
Great verrew, though it misse partly:
And wher as gress aray is up on lofs,
Vice is but seldom bit, that well we see
But nat reports I pray the unwarly
That fresh aray y' gentle as deprove
That warthe men men full well it knowe.

But this me thyng is in shew
To seme one walk in a Robe of fustian,
Twelve yerdie wide with pendaunt sleaves down
On the ground, and the furrow therein set
Amounting unto xx. l. or bett;
And xef he for it payd hath he no good
Lesse him wherwith to by him self an Hood.

For thogh he gets forth among the pees
And overlooke evere poor wight
His posse and eke his purs I trow he penales
He hath no more than he gets in any right
For Lond, Rent, or Castell he may yett see
The weight of ham shall not so weygh as he
As doth his Gown, I saye such aray to preyse.

Nay sethly some it is all myght to shew
So poor a wight his Eorde to chace
In his aray, yn my conceyt it stynketh;

Certes to blame how the Lady goes,
Zef that I durst see they be men like
Norse such hardly apparel
It is not worth by my Child without faye.

Some a farr men myghte Lords know
By her aray from other folk or now
A man shall stode or misyn now a long throw
Which is which; O London faysye how
Amend this, for it is for your prou
Zef bytween zow and zow men no difference
Be yn aray lesse is your reverence.

Also ther is another new yett
A fowle wast of cloth and expence
Ther goth no lasse in a manner expect
Than of brode cloth a xorde be myght
Me thinketh this a very indurys
Unto the stetch were hem of hempen lene
For stetch is medid with a stetch new lene

Let overie Lord his own men defende
Such gres aray, and than on my party
This land within a while soon shall amend
Now in Godd name put it in exile
His is synne outrageous and vyle
Lordis if ze zowr ostate and honour
Laven, flamysh this vicious wrong.

What is a Lord without his mane
I put case that his foes him asyle
Sodenly in the strete, what help shall he
Whos slevs encombrons so fide, trayle
Do to hys Lords he may hym not asyle
In such a case he nys but a man
He may not stand byn in hede of a man

Hy, Armes two, haue right y now to done
And snow has more his sleeves up to hold
The Tayllors y trowe more her assier sons
Shape in the fild, thei shall not shape and fold
On her boord, thegh the neuer so f-yu wolde
The cloth that shalbe in a gown wrought
Take an hole cloth is best, for lasse is nocht.

The Skynner lures the felde more also,
His Houise in London is so freys and scurs
To don his crafts, sumtime it was not so,
O Lord! erre as unto your men her pars
That so don, and quoynt hem best with Mire
God of Basel; he loveth none ar ay
That hurtith manhood at presse or assay.

Who now most may here on his bak at ony
Of cloth and furrour bath a fresh renown
He is a lusty man clepyd for the nones
But Drapers, and oke Skynners in the town
For such folk han a speciall Orison
That florished it with curses here and there
And ny shall ill they be payd of her gere.

In days old when small apparayll
Suffised unto by astate or mene
Was grete howsholde stuffid with vitalls
But now howsholds be fed scars and lene
For al the good that men may reys and glend
Waysted is in our agoous aray
So that howsholdis man ne hold may.

Pride hath welde lovers bere an hungry man
To bed, than tak of aray ourage
He no price sett it by measures low
Ne takyth of hym cloth, meate, ne wages
Measure is out of lande on Pilgremage,

But I suppose she shall restore as byre
For verry neede wol we therto drye.

There may no Lord take up no new gyse
But that a knafe shall be same up take
Than xij Lordes wolden in this wyse
For to do such gowne for hem make
As men in old tyme undertake
The same get wold up, he take, and use
And all the celtow owragre refused.

Of Lancastre Duke John, whose saule in Heaven
I fully deme, and trust sitteth full by
A noble Prince I may allegge, and newen
Other may no man of hym testifie
I never saw a Lord that coude him gyve
Bett like hys astate, for knightly promysse
Was to hym giv, O God his saule blosse!

Hys gey Garments were not full wide
And yet the hym bycam wonder wale
Now wold God the wast of cloth, and pryde
Were now I put in exile perpetuell
For the good and proffet univiersell
And Lordis myght helpe at this if they wold
The old get take and it forib use and bold.

Than myght sylver walke more thyke
Among the peple than yt doth now
There wold y sayn that set were the pryke
Bett for my self y shall do wale y now
But sone for that such men as shew
That with the world wresten myght have plenty
Of coyn that they now have of greyt scarsce.

Now have thes Lordis butt lill neede of Broomes
To swepe away the fyth out of the stretes
Sithyn side sleuys of penyles Gromes

Will it up lyk, be yt dry or wete
 O England stond right up on thi fete
 So fowle a wast in so symple degre
 Baryshe sone, or sore it shal repens thee.

If a wight vertuous but narrow clothed
 To Lordis Courtes now a dayes goo,
 His cumpeny is to myck folk lothed
 Men passyn by hym both to and froo
 And scorn hym, for he ys arayed soo
 To her conceyte there ys no wight vertuous
 But he whos aray is outrageous.

But he thai flatre can, or ben a Bawde
 And by the tweyn fresh aray hym gete
 Holdyn it is to hym honour and laude,
 Trouth and elenness musten men ferrete
 In Lordis Courts for thei heres frete
 They hyndren folke, sy upon songes witrew
 They displeaunce in Lordis courtes brew.

Lo sone myn this Tale is at an end
 Now good son have of me no disdeyn
 Thogh I be old and myn aray unbende
 For many a zong man wote I weel corten
 Off corage is so provide and so hawteyn
 That to the poor, and old man's doctrine,
 Full feld hym daymeth or encline.

And not many years after, foolish pride so descended
 to the foot, that it was proclaimed that no man should
 have his shoes broader at the toes than 6. inches : & women
 bummed themselves with foxe tails under their garments,
 as they do now with French farthin gilles, and men with
 absurd short garments, insomuch as it was enacted, in
 23 E. 4. chap. 1. that no manner person under the estate of a
 Lord, shall wear from that time any gown or mantle,
 D d unless

unless it be of such length that he being upright it shall cover his privie members and buttocks, upon pain to forfeit to our Sovereign Lord the King at every default 20. shillings.

Neither was the Clergy clear then from this pride, as you may perceive by *Peter Plowman*. Albeit *Polydor Virgil* and the late Archbishop of *Canterbury* (most reverend *D. Parker*) noteth that the Clergy of *England* never ware silk or velvet untill the time of the pompous Cardinal *Wolsey*, who opened that door to pride among them, which hitherto cannot be shut. The civill wars could not purge this generall vain humour, neither the laws still enacted in this behalf, neither if a contempt of gold, silver, and silk, could be brought into mens minds, which is an impossibility; but supposed by some to be the onely means to restrain the vain expences herein; neither do I think that the shamefull exceptions, which *Zaleucus* the *Locrian* provided in his laws, could stay our vanitie, who ordained that no woman should be attended with more than one maide in the street, but when she was drunk; that she should not goe out of the citie in the night, but when she went to commit adulterie; that she should not weare gold or embroidered apparell, but when she purposed to be a common strumpet, As for men that they should not wear rings or rissers, but when they went a whooring; yet for a close I wil tell you here how *Sir Philip Calthrop* purged *John Drakes* the shoemaker of *Norwich* in the time of King *Hen.* the 8. of the proud humour, which our people have to be of the Gentlemens cut: This knight bought on a time as much fine French tawney Cloath as should make him a gown, and sent it to the Taylours to be made; *John Drakes* a shoemaker of that town, coming to the said Taylours, and seeing the Knights gown cloath lying there, liking it well, caused the Taylour to buy him as much of the same cloth, & price to the same intent, & further bad him to make it of the same fashion, that the Knight wou'd have

his made of. Not long after the Knight coming to the Taylours, to take measure of his gown, perceiveth the like gown-cloth lying there, asked of the Taylour, whose it was; Quoth the Taylour, it is *John Drakes*, who will have it made of the self same fashion that yours is made of; well said the Knight in good time be it. I will said he) have mine made as full of cuts as thy sheers can make it: it shall be done said the Tay'or, whereupon because the time drew neer, he made haste of both their garments. *John Drake* when he had no time to goe to the Taylours till Christmas day, for serving of customers, when he had hoped to have worn his gown, perceiving the same to be full of cuts, began to swear with the Taylour, for the making of his gown after that sort. I have done nothing (quoth the Taylour) but that you bad me, for as *Sir Philip Calbroops* is, even so have I made yours. By my latchet quoth *John Drake*, I will never wear Gentlemans fashion again.

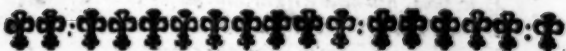
How we have offended lately herein, I referr to every particular mans own knowledge. I feare it will be verified, which an old Gentleman said, when our posterity shall see our pictures, they shall thinke we were foolishly proud in apparell, as when they shall see our contracts, purchases, deeds, covenants and conveyances, they will thinke wee have been exceeding craftie, as we judge the contrary by the pictures and deeds of our Auncestors whom wee commend for plainness both in meaning and attyre, though in some ages, they offended in the latter as well as we.

To what cause our mutability (whereas our Cosins the Germans have been immutable herein) may be referred, I know not, unless that we, as all Islanders are *Lunares*, or the Moons men, who as it is in the old Epigram, could be fitted with no apparell, as her mother answered her, when she intreated nothing more.

They which mislike most our present vanity herein, let them remember that of *Tacitus*. All things run round,

and as the seasons of the year, so mens manners have their revolutions. But nothing maketh more to this purpose, than that of *Seneca*. Our age is not onely faulty, our ancestors have complained, we complain, and our posterity will complain, that manners are corrupted, that naughtinesse raignerb, and all things waxe worse and worse. But those things do stay and shall stay, onely tossed a little to and fro. even as the billows of the sea. In one age there will be more adulterers, in another time there will be excessive riot in banquetting; another while strange garmenting of the body not without deformity of the mind. At another time, malapert boldness will square it out: In another age cruelty and fury of civill war will flash out; and sometimes carowing and drunkenness will be counted a bravery. So vices do ruffle among themselves, and usurpe one upon another. As for us we may say alwaies of our selves: We are evill, there have bin evill, and evill there will be. There will be alwaies Tyrants, Murderers, Theeves, Adulterers, Extortioners, Church-robbers, Traitours, and other of the the same rabblement.

Artillery



Artillerie.



Fever the wit of man went beyond it self, it was in the invention of *Artillerie* or Engines of war, albeit the first inventors are thought by some to have been either timorous and traiterous, or spitefull and dangerous. Wonderfull it was of what force the *Aries* or Ram was in batterrie, the *Muscles*, walking Towers, *Helepolis* or *Win-citie*, wherewith *Demetrius* got the surname *Poliorcestes* or Town-taker, the *Balista* in violent shooting great stones and quarrels, as also the *Catapultes*, the *Malleoli* in syring buildings, which could be extinguished with nothing but dust; and that so famous of *Arichmides* invention at the siege of *Syracuse*, for shot of great stones with a marveilous crack. But that we may come home, our nation had the practice of most of these, and moreover of *Mangonels*, *Trabucches*, and *Bricolles*, wherewith they used to cast mil-stones, and the Frenchmen vessels of venomous infection, which they prepared against *Calice*, Anno 1410. but were syred with the whole town of *Saint Omars*, by an English youth. With these Engines the *Turks* shot putrified carcases of horses into *Negroponte*, when they besieged it, and it is reported by *William Brito*, that the *Arcubalista* or *Arbalist* was first shewed to the French by our King *Richard* the first, who was shortly after slain by a quarrell thereof. Whereupon the French Poet, *William Briton*, made these verses in the person of *Asropos* the fatal sister.

*Hac vole, non alia Richardum morte perire,
 Ut qui Francigenis balista primitus usum
 Tradidit, ipse sui rem primitus experiatur:
 Quam quæ, alios docuit in se vim sentire artis.*

Matt. West.

Some kind of *Bricol*, it seemed, which the English & Scots called an *Espringold*, the shot whereof *K. Edward* the first escaped fair at the siege of *Strivelin*, where he, with another Engine, named the *Warwolf*, pierced with one stone, and cut as even as a thred two vauntmires, as he did before at the siege of *Brehin*; where *Thomas Maile* the Scots-man scoffed at the English Artillerie, with wiping the wall with his handkercher, untill both he and the wall were wiped away with a shot. And as the antient Romans had their *Crates*, *Vinea*, *Plutei*, and such like to make their approaches; so had the English in this age their *Cat-house* and *Sow* for the same purpose. This *Cat-house* answerable to the *Catrus* mentioned by *Vegetius*, was used in the siege of *Bedford Castle* in the time of King *Henry* the third. The *Sow* is yet usuall in *Ireland*, and was in the time of King *Edward* the third used at the siege of *Dunbar*, which when the Countess, who defended the Castle, saw, she sad merrily, that unless the Englishmen kept their *Sow* the better, she would make her to cast her pigs.

When a *Catapult* was first seen at *Lacedemon*, *Archidamus* exclaimed: *O Hercules, now manhood is come to an end.* But what would he have said, had he seen the Cannon or great Ordinance of our age, which made all antient Engines to cease, as surpassing them all, in force, violence, impetuositie, sodaynness, and swiftness, according to that of *Saxo Pamphilus*:

*Vis, sonitus, rabies, motus, furor, impetus, ardor,
 Sunt mecum, Mars hac ferrens arma timet.*

So violent it is in breaking, tearing, bruising, renting, razing, and ruinating, *VV*alles, Towers, Castles, Rampiers, and

and all that it encountereth; that it might seem to have been invented by practise of the Divell to the destruction of mankinde, as the onely enemy of true valour and manfull couragiousness, by murdering afar off.

Notwithstanding some there are, which thinke that hereby hath been the saving of many lives, for that sieges, before the common use of them, continued longer to the greater loss of people, and more fields were fought, with slaughter of greater multitudes. At the siege of *Jerusalem* there were slain and died ten hundred thousand. At the Surprises of *Maldon* in *Essex* then called *Camalodunnm*, and *Verulam* near *St. Albans*, were slain by *Brundwica* Princess of *Norfolk* and *Suffolk*, in the time of *Nero* 80000. At the siege of *Alexia* by *Cesar* 39. thousand, who also in his French and British wars, vaunted that there were slain eleven hundred ninetie two thousand men. But to omit ancient wars, at the battail of *Hastings* where *England* was conquered, were slain at the least 47944. English. At *Cressi* 30000. French. In that of *Palme Sunday* 360700. when as since the common use of guns, at *Flodden* field were slain but 8000. At *Musleborough* 4000. at the great battail of *Dreux* seven or eight thousand, and fewer in the latter battails. Unless you will with King *Lewis* the xi. of *France* suppose the number to be corrupted in the antient histories, who could not be induced to beleieve, that there were so great armies levied, or so many slain as are specified in them.

Some have sayled a long course as far as *China*, the farthest part of the world to fetch the invention of Guns from thence, but we know the Spanish Proverbe, *Long wayes, long lies*. One writeth, I know not upon whose credit; that *Roger Bacon*, commonly called *Fryer Bacon*, knew to make an engine, which with Saltpeter and Brimstone, should prove notable for batterie, but he tending the safety of mankinde would not discover it.

The best approved Authors agree that they were invented in *Germanie*, by *Berthold Swarte* a Monk, skilfull

Sir Iohn Harrington,

in Gebers Cookery or Alchimy, who tempering Bri m stone and Saltpeter in a mortar, perceived the force by casting up the stone which covered it when a spark fell in to it. But one saith he consulted with the divill for an offensive weapon, who gave him answer in this obscure Oracle,

*Vulcanus gignat, pariat Natura, Minerva
Edoceat, nutrit arx erit atque dies.*

*Vis mea de nihilo, tria dent mihi corpora pastum :
Sunt soboles strages, vis, furor, atque fragor.*

By this instruction he made a trunk of yron with learned advice, crammed it with sulphure bullet, and putting thereto fire, found the effects to be destruction, violence, fury, and roaring crack. This being begun by him, by skill and time is now come to that perfection, not onely in great yron and brasse pieces, but also in small, that all admire it; having name given them, some from serpents or ravenous birds, as Culverines or Colubrines, Serpentes, Basilisques, Faulcons, Sacres; others in other respects, as Canons, Demicanons, Chambers, Slinges, Arquebuzze, Caliver, Handgun, Muskets, Petronils, Pstoll, Dagge &c. and Petarras of the same brood lately invented.

The very time of their first invention is uncertain, but certain it is that King Edward the third used them at the siege of Calice, 1347. for Gunners had their pay there as appeareth by record. About 33. years before they were seen in Italy, and about that they began, as it seemeth, to be used in Spain, but named by writers *Dolia signivoma*, as fire-flashing vessels.

Yet the French as *Polidore Virgil* noteth, skant knew the use of them, untill the year 1425. when the English by great ordinance had made a breach in the wals of *Mans*, under the conduct of *Thomas Montacute*, last Earl of Salisbury of that surname, who was after slain at Orleans with a great shot, and is noted to be the first English gentleman

man slain thereby, Albeit now he is thought the most unfortunate, and cursed in his mothers womb, who dyeth by great shot.

But amongst all the English artillery; *Archery* challengeth the preheminiencie, as peculiar to our Nation, as the *Sarissa* was to the *Macedonians*, the *Gesa* to the old *Gauls*, the *Framera* to the *Germanes*, the *Machara* to the *Greeks*; first shewed to the English by the *Danes*, brought in by the *Normans*, continued by their successors, to the great glory of *England* in archieving honourable victories, but now dispossessed by gunnery, how justly, let others judge. Much may be said for either. Sir *John Smith*, and Sir *Roger Williams* have encountered with their pens in this quarrell. I will say no more, but as one saith; when English men used *Hercules* weapons, the bow and the black bill, they fought victoriously with *Hercules* success: so I hope they shall carry way no victory more happily now, when they adjoyn to those weapons of *Hercules*, *Joves* thunder-bolt; for so some now call our great shot. Some there are notwithstanding which compare the ancient slings with our small shot, in force; for Authors testifie, that the bullet of a sling in the course, hath continued a fiery heat in the ayre, yea sometime melted, that it killeth at one blow, that it pierceth helmer and shield, that it reacheth farther, that it randoneth less; as in the holy Scripture they of *Gabaa* could hit a hayr with their sling, but these slingers do not now appear. To speak of lesser weapons, both defensive and offensive of our Nation, as their *Pauad*, *Baselard*, *Launcer-gay*, &c. would be endless and needless, when we can do nothing but name them.

P. Nannius,

E c

Armories



Armories.



Hereas somewhat hath been said of Allusions and Anagrams which result out of names, I think it shall not be impertinent to adde also somewhat of *Armories* or Armes, which as silent names do distinguish families. But with this preface, *Salvo semper meliori iudicio*,

and that I will but touch it lightly and slightly without offence to such as have, or prejudice to them that will undertake this matter more seriously.

Armes, as ensigns of honour among military men in the general signification, have been as anciently used in this Realm as in any others; for as necessitie bred the use of them in managing of militarie affairs for order and distinction both of whole companies and particular persons amongst other nations, that their valour might thereby be more conspicuous to other; so likewise no doubt among the inhabitants of this Island, who alwayes have been as martiall as any other people whatsoever. In so much as unless we would conceive hardly of our own progenitors, we cannot think but that in martiall services, they had their conceits in their ensigns both for distinction, direction, and decency.

He that would shew variety of reading in this argument, might note out of the sacred Scripture, that every Tribe of *Israel* pitched under their own Standard; out of prophane authors, that the *Carians*, who were the first mercenarie soldiers, first also bare marks in their shields; that the *Lacedaemonians* bare the Greek letter *A*. the *Messonians* *M*. &c.

But

But to come home, some give the first honour of the invention of the Armories in this part of the world to the ancient *Picts* and *Britains*, who going naked to the wars, adorned their bodies with figures and blazons of divers colours, which they conjecture to have been severall for particular families, as they fought divided by kindreds.

*Notitia Provincia-
rum.*

When this Isle was under the command of the Romans, their troupes and bands had their severall signs, As the *Britannici* in their shield a Carbuncle, *Britannici* a Plat party per Saltier. *Stableiani* a Plate within an annulet, *Secundani* an Annulet upon a cross. For particular persons among the Grecians *Ulysses* bare in his shield a Dolphin. Among the Romans *Julius Caesar*, the head of *Venus*, *Crixus* the French Captain, a man weighing gold; A Saguntine Spaniard an hundred snakes: so I onely reade among the Britains that the victorious *Arthur* bare our Lady in his shield, which I do the rather remember, for that *Nennius*, who lived not long after, recordeth the same.

In the Saxon Heptarchie I find little noted of Armes, albeit the Germans of whom they descended, used shields, as *Tacitus* saith, *colore fucatis*, which I know not whether I may call Armes or no, neither know I whether I may referre hither out of *Beda*, how *Edwin* King of *Northumberland* had alwaies one ensign carried before him called in English a *Tuffe*, which *Vegetius* reckoneth among military ensigns, or how King *Oswald* had a banner of gold and purple interwoven palie or bendie set over his tomb at *Bardney* Abbey in *Lincolnshire*; or how *Cuthred* King of *Wessex* bare in his bagner a golden Dragon at the battail of *Burford*, as *Hoveden* noteth, and the Danes in their standard a Raven, as *Affricus* reporteth.

Hitherto of Armes in the generall signification, now somewhat of them in the restrict signification, as we define, or rather describe them, *viz.* That Armes are Ensigns of honour born in banners, shields, coats; for notice and distinction of Families one from the other, and descen-

dable, as hereditary to posterity.

Here might divers enquiries be made when they began to be hereditary, which was very anciently, if we relie upon the Poets credit. For to overpass other, *Virgil* saith, that *Aventinus*, *Hercules* son, bare an hundred snakes, his fathers Armes.

Clypeoque insigne paternum,

Centum angues, cinctamque geris serpentibus hydram.

Po. Moreau.

Also whether some have aptly applied this verse of *Lucretius* to Armes of this kinde :

Arma antiqua manus, ungues dantesque fuerunt.

In *Caligula*,
cap. 39.

And whether these places of *Suetonius* may be referred to Armes of this sort, where he saith that *Caligula* the Emperour

In *Vespasiano*.

Familiaria insignia nobilissimo cuique ademit, Torquato, torquem, Cincinnato, erinem. And that the house of *Flavia* was obscure, *sine ullis armorum imaginibus.*

Whatsoever some discourse out of the Kings seals of hereditary Armes in England, certain it is, that the Lyons were the Armes of our Kings in the time of *Henry* the first. For *John* of *Marmonsfier* in *Touaine*, who then lived, recordeth that when the said King chose *Geffray* son of *Foulke* Earl of *Anjou*, *Touaine* and *Maine*, to be his son in law, by marrying to him his onely daughter and heir, *Mauclerc*, and made him Knight after the bathing, and other solemn rites, boots embrodered with golden Lyons were drawn on his legs, and a shield with golden Lyons therein hung about his neck.

Guil. Brit. J. 3.

That King *Richard* the first, his grand-childe, bare Lyons, appeareth by his Seal, as also by these verses in *Philippides* uttered in the person of *Monsieur William de Barr*, ready to encounter *Richard*, when as yet he was but Earl of *Posidon* :

*Ecco comes Pithium agro nos provocat, ecce
Nos ad bella vocat; ritibus agnosco Leonum*

Illum

*Illius in clypeo, stat hi quasi ferrea turris,
Francorum nomen blasphemans ore proteo.*

It is clear also by that authour, that *Agundell* bare then Swallows in his shield, as his posterity in *Cornwall* do at this day. For of him he writeth, when he was upon the shock with the said *William de Barry*,

*Vidit hirundina velocior alite qua dat
Hoc agnomen ei, fere cuius in agide signum,
Se rapit agminibus mediis clypeoque nitenti,
Quem sibi Guillelmus lava preatenderat ulna,
Immergit validam praesentia cuspidis hastam.*

About this time the estimation of Arms began in the expeditions to the Holy Land, and afterward by little and little became hereditary, when it was accounted most honourable to carry those Armes which had been displayed in the Holy land in that holy service against the professed enemies of Christianity. To this time doth *Petre Pirbau* and other learned French men referre the originall of hereditary Arms in *France*; and in my opinion without prejudice to other, about that time we received the hereditary use of them, which was not fully established, untill the time of King *Henry* the third. For the last Earls of *Chester*, the two *Quincys* Earls of *Winchester*, the two *Lacyes* Earls of *Lincoln*, varied still the Father from the son, as might be particularly proved.

In these holy wars many arms were altered, and new assumed upon divers occasions, as the *Barons* Earls of *Oxford*, who bare before quarterly *Gules* and *Or* quartered a *Mollet* in the first quarter, for that a shooting from fell thereon, when one of them served in the Holy land. The *L. Barkleys*, who bare first *Gules* a *Chaveron* Arg. after one of them had taken upon him the Cross, (for that was then the phrase) to serve in those wars, inserted ten *Crosses patée* in his shield. So *Geffray* of *Boullion* the glo-

*Genealogia
antiqua.*

rious General in those wars, at one draught of his bow, shooting against *Dauids Tower* in *Hierusalem* broched three feeble birds called *Allerions* upon his arrow, and thereupon assumed in a shield Or three *Allerions* Argent on a Bend *Gueles*, which the house of *Lorraine*, descending from his race, continueth to this day. So *Leopold* the fifth Marques of *Austria*, who bare formerly six *Earks* Or in *Azure*, when his coat-Armour at the siege of *Acres* in the Holy-land was all dyed in blood, save his belt, he took for his arms, *Gueles*, a white Belt, or a *Fesse* Argent, (which is the same) in memory thereof.

About this time did many Gentlemen begin to bear arms by borrowing from their Lords arms of whom they held in Fee, or to whom they were most devoted. So whereas the Earl of *Chester* bare *Garbes*, or wheat sheafs, many Gentleman of that Country took wheat sheafs. Whereas the old Earls of *Warwick* bare *Chequy* Or, and *Azure* a *Cheveron* Ermin, many thereabout took Ermin and *Chequia*. In *Leicestershire* and the Countrey confining, divers bare *Cinquesoyles*, for that the antient Earls of *Leicester* bare *Gueles* a *Cinquesoile* Ermin. In *Cumberland* and thereabouts, where the old Baron of *Kendall* bare Argent two barres *Gueles* and a *Lion passant* Or in a *Canton* of the second; many Gentlemen thereabout took the same in different colours and charges in the *Canton*.



Hughbert de Burgo Earl of *Kent* who bare for his arms in a Shield, *Gules* seven Lozenges *vair*, 3, 2, 1. Granted lands to *Anselmo de Guse* in the Counties of *Buckingham* and *Gloucester*.

Where-



Whereupon the said *Anselmus de Guise* bare the same Coat with a Canton Or, charged with a Mallet of six points pierced Sable,



The ancient Family of *Hardres* in *Kent*, bears Gules, a Lyon rampant, Ermine debrased, with a Chevron Or, denoting that they held their said Mannor of *Hardres* by Knights service of the Castle of *Tunbridge* in *Kent*, which was the ancient Seigniory of the *Clares*, Earls of *Gloucester*, who did bear for their arms in a field Or, 3. Cheverons Gules: and the Lord *Stafford*, that was after Lord of the same place, bore Or a cheveron gules.





This great Family of the *Clares* being resident for the most part at their Castle of *Tunbridge* in *Kent*, to which they had a Liberty called the *Loway*, containing three miles every way from the centre, answerable to that which belonged to their Seigniorie of *Bryan* in *Normandy*, which they exchanged for this here (as writeth *Gemeticensis*) gave occasion to many of the antientest Families in *Kent*, to take up Coats, alluding to these Lords of *Tunbridge*.



Simon de Abrincis, Albranc, or Averinges, (for by all these names he is written in Record) Lord of *Folkstone*, and one of those eight Barons, to each of whom many Knights Fees were assigned in defence of *Dover* Castle, and each of them to maintain a Tower there, Gave Or 5. Cheverons Gules,

And was imitated by *Evering* of *Evering*, that held a Knights Fee of him, by changing the Cheverons into Azure.

And



And Robert de Hougham, who was his next neighbour, bare in allusion to him the same charge, but differing in colours, viz. in a Field Argent, 5. Cheverons Sable.



Ralph de Curva Spina, or Greythorne, descended from an Ancestor well landed in Kent, in the 20. of William the Conquerour, bare in imitation of the former charge Azure 5. Cheverons Or, a Labell of 5. points Gules.



Then Cryell or Keryell the great landed man of Kent, he bare Or, a Cheverons, and a Canten Gules. And in imitation of him,

Sir Robert of Rumney.



Sir Robert Orlanston of Orlanston.



Howdow of Bellerikey.



The said *Bertram de Croyll* was Lord of *Ostebanger*, and those that know that Country, know that all these before mentioned, inhabited in the time of *King of Shep-*



At the other side of *Kent*, the Lord *Leybourne* of *Leybourne* Castle, was the great man, *Sir Roger Leybourne* was a great agent in the Barons wars, and *William* was a *Parliamentarie* Baron in the time of *King Edward the first*.



Sir Robert de Sherland, of *Sherland* in *Shepey*, Lord Warden of the *Cinque Ports*, the female heir of which Family being married to *Cheyney*, which is the Coat of *Sherland*, they many ages bore this Coat in the first place.



Sir Richard Rockisley of *Rockisley* in *Kent*, from whose heir generally, the Lord Marquess of *Winsteser* is descended, bare the Lord *Leybournes* Coat, with a *Fesse Gules*.



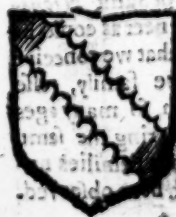
William Kirkby of *Horton Kirkby* in *Kent*; not many miles from *Laybourne Castle*, bare the same *Coat* with a *Canton* and *Müller*, and is quartered by the *Stowards*, of *Stoward* in *Oxfordshire*, who married the heir general of *Kirkby*.



The Family of the *Calpeppers* of *Kent*, as it is one of the most numerous families, for I have noted at one time there were twelve *Knights* and *Baronets* alive of this house together. So certainly it is reckoned of as much antiquity and good alliance as any Family in that tract. They bare for their arms *Argent* a *Bend* ingreyled, *Gules*.



Halden of *Halden*, in the parish of *Reton* in *Kent*, whose heir general was married into the *Guildfayes* Family, bare the same *Coat* with a *Chief* *Sables*.



And one of the name of *Halden* in *Kent* bare *Argent* a *Bend* ingreyled *purple*.



Armories:



The Lord *Sey* was a Baron of ample possessions at *Birlinge* in *Kent*, and very many other places from thence to *Deptsford*, where *Says* Court that came from the Lord *Magminot* by his heir generall, Gave quarterly On and Gules.



Peckham of *Peckham* and *Taldham*, bare it thus in Chief.



Parrock of *Parrock* near *Gravesend*, bare it as in the margin.



And *Saint Nicholas* of *Saint Nicholas* in *Thanet*, came as neer as could be to that of *Peckham*, so that we conceive they were at first all one family, else some question would in so many ages have been raised for bearing the same blazon, as in divers other Families upon the like ground hath been observed.

Touch

Touching the granting of Arms from some great Earls, and passing of Coats from one private person to another, some presidents, not impertinent to this subject, are here inserted, which were all before the reduction of the Heralds under one regulation.



Humphry Count de Staff. & de Perche Arms granted
seigneur de Turbrigg & de Canx, a to Robert Whit-
tons ceux qui cestes presentes lettres greve by Hum-
verront ou orront salutes; Saches que phrey Earl of
nous considerans lex merites que Stafford.
deyvent estre attribues a toutes per-
sonnes issues de bone lian & excer-
santez bones meures & vertues enx
conduisantes termis d'onneur & gen-
tilese ycelle, a consideration a nous a-

move d'augmenter en honneur & noblesse noble home Ro-
bert Whitgreve, luy avoir donne & démons per icestes
presentes, pour memory d'onneur perpetuell, au portre set
armes ensigne de Noblesse un Escue, de azure, a quatre
points d'or, quatre Cheverons de Gules; & luy de partire
as autres persones nobles de son linage en descent avecques
les differences de Descent au dit blazon, & pour de tout
armoyor & revestire son dit blazon & en honneur le re-
parer avous avecque eeluy ordaine & attribue Helme &
Timbre, cest assavoir le Helme ove mantle de bloy, sur-
re d' Ermines, au une Coronne un demy Antelope d'or.
Et par ceste nostre lettre patente de dit donne verifiee,
en tesmoigne la nous fait secler du secl de nos propres
Armes, le xiii. jour d' August l'an du reigne le Roy
Henry le sixme puis le conquest unisime.

Arms granted
to William
Morgne by
Thomas Gren-
dall.



A tous ceux que ceste presente let-
tre verront ou orront, Thomas Gren-
dall de Fenton, cosyn & heir a Johan
Beaumays jadyz de Saurro salut
en Dieu. Come les Armes d'ancestrye
du dit Johan, apres le jour de son
morian, soient par loy & droit d'eri-
tage a moy eschaeitz, com a son pres-
chein heir du son linage: Sachez
moy l'avant-dis Thomas, avoir don-
nee & granee per ycestes, les entiers avant dites Armes,
ove leur appartenantz a William Moigne Chivaller quel-
les Armes cest ascavoir sont d'argent ove une Crois d'asure
ove cinq; Garbes d'or, en le Crois; A avoir & tenir touz
lez avant dites Armes ove leur appartenantz, au dit Mon-
sieur William a ces heires & assignes a tous iours. En tes-
moignance de quelle chose acestes presentes lettres j'ay mie
mon saelx. Donne a Sautre le vint seconde iour de No-
vembre, l'an du regne le Roy Richard seconde, quin-
zisme.

Arms granted
by Rob. de
Morle Mar-
shall of Ire-
land to Sir
Baldw. de Ma-
noires.



A tous ceux que ceste lettres verront
ou orront, Robert de Morle, Maris-
call D' Irlande salut en dieu. Sachez
moi avoir donnee & granee a mon ven-
amee Robert de Corby, & a ces hei-
res, les Armes que mesont descenduz
per voie de Heritage apres le deces
Monsieur Baldwin de Manoirs;
cest ascavoir d' Argent, ove une Sal-
tier engraile de Sable: avoir & porter entiere-
ment les
Armes jusdits au dit Robert de Corby & ses heires a tout
jours, sans impechment ou challenge du moy ou de mes hei-
res apres ses heures. Et moy avant dit Robert de Morley
& mes heires, au dit Robert de Corby & a ces heires, les
Armes avant dites, en quanq en nous est, envers
tousz

toutz homes a toutz iours garranterons. En tesmoignance de quel chose a cestes mes lettres overtees iaimis mon seale Donne au Chasteau de Rinsge, le Iour de la Tiffanie, le sisme Iour de Iannare l'andu regne Edward tiers puis le Conq. d'Engleterre 22. & de France, neofisme.

Neverint universi per presentes, me Ioannam nuper uxorem Willielmi Lee de Knightley, dominam & rectam heredem de Knightley, dedisse, concessisse & hac presenti carta mea confirmasse Ricardo Peshale filio Humfridi Peshale scutum Armorum meorum; Habend. & tenend. ac portand. & utend. ubicunque voluerit sibi & hered. suis imperpetuum: Ita quod nec ego, nec aliquis alius nomine meo, aliquod ius vel clavinum seu calumpniam in predicto scuto habere potuerimus, sed per presentes sumus exclusi imperpetuum. In cuius rei testimonium Sigillum meum apposui. Dat. apud Knightley die Mercurii, prox. post festum Pasche, Anno regni regis Henrici sextii post conquestum quartodecimo.

Arms assigned by this Instrument from Ioane Lee to Richard Peshale.

A Writ out of the Court of Chivalry.

Iehan filz, frere, & uncle au Roys, Duc de Bedford, Conte de Richmond & de Kendall, & Connestable d'Angleterre, a nostre trescher cousin Iehan Duc de Northfolk & Marechal d'Angleterre salut. Nous vous mandons & chargeons que vous facez arrester & venir devant nous ou nostre Lieutenant a Westminster, a la quinsime du saint Hillari, prochain venant, William Clopton du Conte de Suff. Esquier, pour adonques respondre devant nous ou nostre Lieutenant en la Courte de Chivalree, a Robert Dland Esquier du Counte de Nicholl, de ce que le dit Robert adonques luy surmettra par voie darmes, touchant ce, q'nil fausement & encounter honeste & gentillese d'armes, adoir & appose le seel de ses armes a un faux & forgé fait, ou dammages audit Robert, de Ct. & plus; a ce qui'l

Qu'il de remandantz par devers nous a dit iour ou iceste nostre mandement, cont ce que vous en aurez faitz. Donne sous le seal de nostre office, le xxiii. iour de November, l'an du regne nostre Seigneur le Roy Henry sixme, puis la conqueste d'Angleterre, cetisme.

A grant of
Arms by Tho-
mas de Clan-
vow to Will.
Criketot.

¶ Sciens presentes & futuri quod ego Thomas de Clanvowe chivalier, dedi concessi & hac presens carta mea confirmavi, Willielmo Criketot consanguineo meo, Arma mea, & ius eadem gerendi que mihi iure hereditario, descendunt: Habend. & tenend. predicta Arma mea & ius eadem gerendi prefato Willielmo hereditus & assignatis suis, absque reclamacione mei, vel heredum meorum imperpetuum. Et ego predictus Thomas & heredes mei predicti, Arma & ius eadem gerendi, prefato Willielmo, hereditus & assignatis suis, contra omnes gentes warrantizabimus imperpetuum. In cuius rei testimonium prefenti carta mea sigillum meum apposui. Dat: apud Hergast, in festo Corporis Christi, Anno regni regis Henrici quarti, post conquestum, undecimo.

In this and the succeeding ages, at every expedition such as were Gentlemen of blood, would repair to the Baile Marshall, and by his authority take coates of Armes, which were registred alwaies by officers of Armes in the Rolles of Armes, made at every service, whereof many yet remain: as that of the siege of Caer-laveroc, the battail of Sterling, the siege of Calice, and divers Tourniements. At this time there was a distinction of Gentlemen of blood, and Gentlemen of coate-armour, and the third from him that first had coate-armour, was to all purposes held a Gentleman of blood.

Well, whosoever would note the manners of our progenitours in this age, in wearing their coate armours over their harnesse, and bearing their Armes in their shields, in their Banners and Penons; and in what formall manner they

they were made Bannerets and had licence to rear their Banner of Armes, which they presented rolled up to the Prince, who unfolded; and redelivered it with happy wishes; I doubt not, but that he will judge, that our ancestors were as valiant and gallant as they have been since they left off their Armes, and used the colours and curtaines of their Mistris beds in sted of them.

Now what a large field would lie open to him that should seriously enter into this matter, he might say much, to omit Charges which seeme infinite, of the differences in Armes of them which descended of one House by the male; I doe not meane *Labell* for the first Sonne while the Father surviveth; the *Crescent* for the second; the *Mullet* unpierced, for the third; the *Martlet* for the fourth; an *Annulet* for the fifth; a *Flour de lys* for the sixth; and the rest, according as it pleased the *King of Armes*. These saving the first, were not in use in elder times; but began about the time of King *Richard* the second: and now, when Families are very far propagated are not sufficient for that use: For many should bear a *Mullet* within a *Crescent*, and an *Annulet* and *Martlet* thereupon very confusedly: But in past ages, they which were descended from one Stemme, reserving the principall charge and commonly the colour of the Coate, took Borders, Bends, Quarters, Bendelets, Crosslets, or some other addition or alteration. As for example. The first Lord *Clifford*, bare Chequy Or and Azure, a Bendelet Geules, which the eldes brethren kept as long as they continued; a second Son turned the Bendelet into a bend Geules, and thereon placed three Lions passant Or; from whom the *Cliffords* of *Prampton* descended. *Roger Clifford* a second Son of *Walter Clifford* the first, for the Bendelet took a Fesse Geules; as the Earle of *Cumberland*, from him descended, beareth now; and the *Cliffords* of *Kent*, branched out of that House took the same with a border Geules. Likewise the eldest House of *Stafford* bare Or, a Chevron Geules, but the younger descended from them, tooke divers differences, as they of

Pipe, did set about their Cheveron three Martlets sable; another placed three plates upon the Cheveron; they of *Southwike* added a border Sable, they of *Grafton*; a Quarter Ermin; they of *Frome* a border Geules; whereas also the Lord *Cobham* did bear Geules on a Cheveron Or, three Lioneux rampant sable, the younger brethren of that house, viz. *Cobham* of *Sterborow*, of *Blackburg*, of *Biluncha* took for the three Lioneux, three Estoiles, three Eaglets, and three Crescents: So of the descendants from the Lords *Barkley*, they of *Stok*, *Gifford* and *Vesey*, added Ermines in the Cheveron; they of *Reverston* a border of Argent; they of *Wimondham* in the County of *Leicester*, changed their ten Crosses into as many Cinquefoiles.

As for the difference of Bastards, none in old time bare the Fathers Armes, with a bend sinister, unless they were avowed and bare also their Fathers surname; but other coates were commonly devised for them; As Sir *Roger* of *Clarendon*, bastard son of the Black Prince, bare Or, on a bend sable three feathers Argent, which was borrowed from his fathers devise: *John de Clarence* base son to *Thomas* Duke of *Clarence*, who valiantly recovered from the enemy the Corps of his Father slain at the battail of *Ba-voy*, bare partie per Cheveron Geules and Azure two Lyon advesse and Saliant Gardant Or, in the chief, and a *Flour-de-lis* Or, in base point: *John Beauford*, a base Son of the house of *Somerset* bare party per pale Argent and Azure a bend of England with a labell of France, &c.

These Armes were for a long time borne single, afterward two were quartered, then more marshalled together, to notify from what houses the bearers were descended by heirs generall.

Quartering.

Quartering of Coates, began, first, (as far as I have observed) in *Spain*, in the Armes of Castile and Leon, when those two kingdomes were conjoynd; which our King *Edward* the third next imitated when he quartered France and England; (for I omit his mother Queen *Isabel* who joyned in her seal England, France, Navarre, and Champagne.)

Champaine.) He in this first quartering varied, sometime placing *France*, sometime *England* in the first quarter; whether to please either nation, I know not. But at the last he resolved to place *France* first, whether as more honourable, or of which he held great and rich territories, let others determine. All Kings hitherto succeeding, have continued the same. Yea and when King *Charles* the sixt of *France* changed the *semé Fleur-de-lys*, into three, our King *Henry* the fifth did the like, and so it continueth.

The first of the Nobilitie that quartered another Coate was *Hastings* Earl of *Pembroke*, who quartered his own coate with that of *Valence* of the house of *Lusigniah*, in whose right he had that Earldome: And shortly after *Marsild*, sister and heir to *Ansbony* Lord *Lucy*, gave a great part of her lands, to the heir male of the Lord *Percy*, her second husband, conditionally, that her Armes being three *Lucyes* and *Geules*, should be quartered alwaies with *Percys* Lyon Azure, rampant Or; and hereupon was a Fine leaved in the time of King *Richard* the second. After these times every gentleman began to quarter the coate of the chief heir with whom his progenitour had matched, and often preferred that in the first place, if she were honourable. But after that divers were marshalled together for the honour of Queen *Elizabeth* wife to King *Edward* the fourth (who first of all our Kings since the Conquest married his subject,) so many in imitation did the like, which so increased, that now of late some have packed fifty in one shield. And this is to shew their right. For it was objected against *Richard* Duke of *York*, when he claymed the Crown as heir to *Lionell* Duke of *Clarence*, that he did not bear the said Dukes Arms: But he answered thereunto, that he might lawfully have done it, but forbore it for a time; as he did from making his claim to the Crown.

For Augmentations, some were of meer grace, some of merit. *Richard* the second choosing Saint *Edward* the Confessor to be his Patron, empaled his Coate with the Arms of *England*, and of his meer grace granted to *Thomas*

Est. 22. R. 2.
n. 38.

Rot. Parliam.
39 Henr. 6.

Augmentacion.

Pat. 9. Ric. 2.

Pat. 9. R. 2. p. 1.
m. 11

Duke of *Surrey* to empale likewise the same *Saint Edward's* Arms in a Border Ermine with his own; and to *Thomas Mowbray* Duke of *Norfolk* the same holy Kings Arms intirely. Notwithstanding *Henry Howard*, Earl of *Surrey* lineally descended from him, was attainted, among other pre-references, for so bearing the same. The said King *Richard* also granted * to his Favorite *Robert Vere*, Earl of *Oxford*, and Duke of *Ireland*, that he should bear during his life Azure 3. Crowns Or within a border Argent. In like manner and respect, to omit many; King *Henry* the eight, granted to the familie of *Manours*, now Earls of *Rutland*, the Flower-de-Lys, and Lyons which he beareth in chief, for that they descended from a sister of King *Edward* the fourth. He honoured his second wife, *Queen Anne Bollen* with three Coats; his third wife, *Queen Jane*, with one; *Katharine Howard*, his fifth wife, with two; his last wife, *Katharine Parr*, with one, by way of Augmentation.

* Pat. 5. H. 8.
p. 2. m. 18.

For merit he granted * to *Thomas Howard* Duke of *Norfolk*, and his posterity, for his victory at *Flodden* field, wherein King *James* the 4. of *Scotland*, was slain, a demy Lyon Geules, pierced through the mouth with an arrow, within a double treasure floured of the same, in the midst of the bend of the *Howards* Arms. And about the same time he rewarded Sir *John Clerk*, of *Buckinghamshire*, who did take the D. of *Longvile* at the battail of *Spurs*, with a Canton Azure, therein a demy Ram salient Argent, two Flower-de-lys Or in chief; over all a bastion truncked in the sinister point of his own Arms (as appeareth upon his Monument at *Tams* in *Oxfordshire*) for that no Christian may bear entirely the Arms of a Christian, whom he taketh in war. In like manner *Ferdinand*, King of *Spain*, honoured Sir *Henry Guilford* with a Canton of *Granado*; and *Charles* the fifth, *Peter Read* of *Grimingham*, with a Canton of *Barbarie* for his service at *Tunis*.

Inscocoon.

An Inscocoon of arms may have place amongst augmentations, which is the arms of a wife being an heir general, inserted in the centre or middle of her Husbands Coats after

after he hath issue by her, to manifest the apparent right of her inheritance, transmissible to his and her issue. Otherwise if she be not heir, he may but onely empale it with his own.

Crests being the Ornaments set on the eminent top of the Helm, and called *Tymbres* by the French, I know not why, were used antiently to terrifie the enemy, and therefore were strange deviles or figures of terrible shapes, as that monstrous horrible *Chimera*, outbreathing flames upon *Turnus* Helm in *Virgil*.

— *Galea alta Chimerum
Sustinet Aeneas efflantem naribus ignem.*

Liuius.

Of which sort many might be remembered, but when as *Papirius* said of the *Samnites* Crests, when he encouraged his souldiers against them, *Crista vulnera non faciunt*: milder were used, as the *Corvus* or Raven by the family of *Corvinus*, for that while he fought against his enemy, a Raven perched upon his Helm, and so seconded him with his beak, and fluttering wings, that he gained the victory; whereupon he assumed both his surname, and his Crest, as *Silius Italicus* thus remembreth:

— *Nomenque superbus
Corvinus, Phœbea sedes cui casside fulva,
Ossentans ales proavira insignia pagna.*

And by this verse of the same Poet.

Casside cornigera dependens insula.

Insula.

We learn that horns were in use upon Helmets for Crests, and that a riband depended from the Helm, as mantles are painted now.

The first Christians used no other blazon in their shields then the name of Christ, and a cross for their Crest, whereupon *Prudentius*:

— *Clypeorum insignia Christus
Scripserat, et debat summis crux addita cristis.*

Many years were these Crests arbitrary, taken up at every mans pleasure, after they began to be hereditary, and appropriated to families. Here in *England* first, as I have hitherto observed, about the time of King *Edward* the second. Of what esteem Crests were in the time of King *Edward* the third may appear by record in the 13. year of his reign, when the said King gave an Eagle which he himself had formerly born for a Crest to *William Montacute* Earl of *Salisbury*, he also gave to him the Mannours of *Woodton*, *Frome*, *Whitfield*, *Merswood*, *Worth* and *Pole* (which came to his hand by the forfeiture of *John Matravers*) to the maintenance thereof. And the said Earl regranted the said Crest to *Lionell* the Kings son, and his Godson with much honour. What carefull consideration was then of Crests may also appear by record among the Patents * 17. of *K. Richard* 2. who granted that whereas *Thomas Mowbray* Earl Marshall and *Northingham* might lawfully bear a Leopard Or with a Labell Argent about his neck, which might lawfully appertain to the Kings son and heir, that he should in place of that Labell bear a Crown Argent. More might be hereunto added of Helms, Crests, Mantles, and Supporters: but for them and such like I leave the reader to *Edmond Bolton*, who learnedly and judiciously hath discovered the first Elements of Armory, to *Gerrard Leigh*, *John Ferne*, *John Guillim Portismouth*, Pursivants of Arms, who have diligently laboured therein, and to others that have written, or vwill vwrite hereafter in this argument, lest I should seem to glean from the one, or prevent the other.

* Pat. 17. R. 2.

p. 1. m. 2.

Grave



Grave Speeches and wittie Apothegms
of worthy Personages of this Realm
in former times.



Wenty years since, while *I. Bishop* (whose memory for his learning is dear to me) and my self turned over all our Historians we could then finde, for divers ends, we began to note apart the Apothegms or Speeches (call them what ye will) of our Nation. Which since that

time I have so far increased, as our Countrey-writers (spare in this point) have afforded; and here do offer them unto you. Albeit I do know they vwill lye open to the censure of the youth of our time, vvho for the most part, are so over-gulled vvith self-liking, that they are more than giddy in admiring themselves, and carping at vvhatsoever hath been done or said heretofore. Nevertheless, I hope that all are not of one humour, and doubt not, but that there is diversity of tastes, as vvvas among *Horace's* guests; so that vvwhich seemeth unsavory to one, may seem dainty to another, and the most vvittleless speech that shall be set down, vvill seem vvitty to some. We know that vvwhere-as *Diana's* Temple at *Ephesus* vvvas burned that night that *Alexander* the Great vvvas born; one said, *It was no marvel, for she was then absent, as mother Midwife, at so great a child-birth.* Tully doth commend this for a vvittie conceit, and *Plutarch* condemneth it as a vvittleless jest. The like is to be looked for in these; vvwhich nevertheless, vvhatsoever they are in themselves, or in other mens judgments, I commend them to such indifferent, courteous, modest

Cicer. de Nat. Deorum lib. 2. Plutarch. in Alexandro.

modest Readers, as do not think basely of the former ages their Country, and Countrymen; leaving the other to gather the pregnant *Apothegms* of our time, which I know will finde far more favour. And that I may set them in order of time, I will begin with the antient *Britain* Prince, called by the Romans *Caratacus* (hapily in his own tongue *Caradoc*) who flourished in the parts now called *Wales*, about the sixtieth year after the birth of Christ.

Tacitus.

C*ARATACUS* a Britain, who 9. years withstood the Roman puissance, was at length vanquished, and in triumphant manner with his wife, daughters, and brethren, presented to *Claudius* the Emperour in the view of the whole Citie of *Rome*; But he nothing appaled with this adversity, delivered this speech; *Had my moderation and carriage in prosperity, been answerable to my Nobility & Estate, I might have come hither rather a friend, then a captive; neither would you have disdained to have entered amitie with me being nobly descended, and sovereign over many people. My present state, as it is reproachfull to me, so it is honourable to you: I had horsemen, munition and money, what marvell is it, if I were teach to loose them? If you will be sovereign over all, by consequence all must serve you: had I yielded at the first, neither my power, nor your glory had been renowned, and after my execution, oblivion had gusied: But if you save my life, I shall be for ever a president and proof of your clemency.* This manly speech purchased pardon for him and his, and the Senate assembled adjudged the raking of this poor Prince of *Wales*, as glorious, as the conquering of *Sipha* King of *Numidia* by *P. Scipio*, or of *Perseus* King of *Macedonia* by *L. Paulus*.

When this *Caratacus* now enlarged was carried about to see the state and magnificence of *Rome*, *Why do you (said he) so greedily desire our poor cottages, when as you have such statelie and magnificent palaces?* [*Zonaras*.]

In the time of *Nero*, when the Britains could no longer bear the injustice wherewith the Romans, both here and elsewhere,

elsewhere grounded their greatness; *Boudica*, called by some *Boadicea*, Princess then of the parts of *Norfolk* and *Suffolk*, exceedingly injured by them, animated the Britans to shake off the Roman bondage, and concluded: *Let the Romans, which are no better than Hares and Foxes, understand that they make a wrong match with Wolves and Grey-hounds: And with that word, let an Hare out of her lap, as a fore-token of the Romans fearfulness, but the success of the battell proved otherwise. [Xiphilinus.]*

Calgacus a warlike Britan commanding in the North part of this Isle, when he had encouraged his people with a long speech to withstand the Romans, ready to invade them, concluded emphatically with these words, *You are now come to the shock, think of your ancestors, think of your posterity: for the Britans before the arrivall of the Romans enjoyed happy liberty, and now were in danger of most heavy slavery.*

Severus the Emperour, an absolute Lord of the most part of this Isle, when from mean estate he had ascended to the highest honour, was wont to say, *I have been all, and am never the better.*

When he lay sick of the gout at *Yorke*, and the souldiers had saluted his son there, by the name of *Augustus*, as then Sovereign: he got him up, called the principall practisers of that fact to be brought before him, and when they prostrate craved pardon, he laying his hand upon his head, said; *You shall understand that my head, and not my feet doth governe the Empire: and shortly after ended his life in the Citie of Yorke with these words; I found the State troublesome every where, and I leave it quiet even to the Britans; and the Empire sure and firme to my children, if they be good, but unsure and weak, if they be bad: A Prince he was very industrious, of marvellous dispatch, and so injured in continuall action, that at the last gaspe he said, And is there any thing for me to do now?*

While he ruled, the world was so loose that three thousand were indicted at *Rome* of adultery, at which time *In*

As the Emperess, blamed the wife of *Argetox* a northern Britain Lady, that the Brittish women did not according to womanhood carry themselves, in accompanying with men. (for then ten or twelve men had two or three wives common among them.) But she not ignorant of the Roman incontinencie, replied; *We accompany indeed with the best and bravest men openly, but most vile and base companions do use you secretly.* [*Xiphilinus.*]

At *Tork* also dyed *Constantinus Chlorus* the Emperour; who being not able to furnish *Dioclesian* his consort in the Empire, with such a mass of money, as he required at that instant, said, *He thought it better for the Common-wealth, that money would be in the hands of private men, than shue up in the Emperours coffers*; concurring with *Trajan*, who compared the treasure of the Prince unto the spleen, that the greater is groweth, the limbe are the lesser. [*Ensebins.*]

His son *Constantine*, invested in the Empire at *Tork*, (and a Britan, borne as all Writers consent, beside *Nicephorus* who lived not long since, and now *Lipsius* deceived by the false printed Copy of *Iul. Firmicus*.) the first Emperour which advanced the faith of Christ; followed the humility of Christ, for he used to call the common people, *His fellow-servants and brethren of the Church of God.*

When a flattering Priest (for in all ages the Clericall will flatter, as well as the Laicall) told him that his godliness and vertues justly deserved to have in this world the Empire of the world, and in the world to come, to raige with the son of God: The humble Emperour cried, *Fie, fie, for shame, let me hear no more such unseemly speeches: but rather suppliantly pray unto my Almighty Maker, that in this life, and in the life to come, I may seem worthy to be his servant.*

When he sought by severe edicts to abolish all heathenish superstition, and laboured by godly laws to establish the true religion and services; yea, and unnecessarily endeavoured to draw men unto the faith, perswading, reproving,

ving, praying, intreating in time, out of time, publicly and privately : he one day said merrily, yet truly unto the Bishop that he had bidden to a banquet, *As ye be Bishops within the Church, so may I also seem to be a Bishop out of the Church.*

He dissuading one from covetousness, did with his lance draw out the length and bredth of a mans grave, saying : *This is all that thou shalt have when thou art dead, if thou canst happily get so much.*

He made a Law that no Christian should be bondman to a Jew, and if that any Jew did buy any Christian for his slave, he should be fined therefore, and the Christian enfranchised ; adding this reason : *That it stood not with equity, that a Christian should be slave to the murderers of Christ.*

Erchelbert King of Kent, was hardly induced to embrace Christian Religion at the perswasion of Augustine sent to convert the English Nation : but at length, being perswaded and desirous to be baptized, said : *Let me come also to the King of Kings, and giver of Kingdoms : it may redound to our shame, that we which are first in authority, should come last to Christianity : But I do beseech that true King, that he would not respect the precedence in time, but devotion of minde.* [Isidore.]

When Paulinus brought unto Edwin King of Northumberland the glad tidings of the salvation of mankind by Christ, and preached the Gospell unto the King and his Nobility, zealously and eloquently, opening unto them the mysteries of our faith and precepts of Christian Religion, one of the Lords thus spake unto the King, (but some now happily will smile at this speech,) *We may aptly compare mans state unto this little Robbin-Redbreast, that is now in this cold weather here in the warme chamber chirping and singing merrily, and as long as she shall remain here, we shall see and understand how she doth : but anon when she shall be flown hence abroad into the wide world, and shall be forced to feel the bitter storms of hard winter, we shall not*

know what shall become of her: So likewise we see how men fare as long as they live among us, but after they be dead, neither we nor our religion have any knowledge what becomes of them: Wherefore I do think it wisdom to give ear unto this man, who seemeth to shew us, not onely what shall become of us, but also how we may obtain everlasting life hereafter. [Beda.]

When Rodwald King of the East Angles, being won with rewards, was shamefully minded to have delivered unto Edelfride the King of Northumberland, the innocent Prince Edwin, who had fled unto him to be saved from the bloody hands of Edelfride, who had unawfully bereaft him of his Kingdome: His wife turned his intent, by telling him, that It stood not with the high and sacred state of a King to buy and sell the bodies of men, as it were a petty chapman: or that which is more dishonourable, slave-like to sell away his faith, a thing which he ought to hold more precious than all the gold and gems of the whole world, yea, and his own life [Beda.]

Ina King of West Saxons, had three daughters, of whom upon a time he demanded whether they did love him, and so would do during their lives, above all others; the two elder swear deeply they would, the youngest, but the wisest told her father, without flattery: That albeit she did love, honour and reverence him, and so would whilst she lived, as much as nature and daughterly duty at the uttermost could expect: Yet she did thinke that one day it would come to pass, that she should affect another more fervently, meaning her Husband, when she was married: Who being made one flesh with her, as God by commandement had sold, and nature had taught her, she was to cleave fast to, forsaking father and mother, kisse and kin. [Anonymus.] One referreth this to the daughters of King Loir.

Impetuous was that speech of Theodore the Grecian, Archbishop of Canterbury, in depriving a poor English Bishop, Although we can charge you with nothing, yet that we will, we will like to that; Sic volo; sic jubeo, stat pro ratum habeo voluntas: But humble was the English Bishops reply:

Paul

Paul appeared from the Jews to Caesar, and I from you to Christ! [Vita S. Wilfridi.]

The reverend Bede, whom we may more easily admire, than sufficiently praise for his profound learning in a most barbarous age, when he was in the pangs of death, said to the standers by; *I have saluted among you, that I am not ashamed of my life; neither fear I to die, because I have a most gracious Redeemer.* He yeilded up his life vvith this prayer for the Church; *O King of glory, Lord of Hosts which hast triumphantly ascended into heaven, leave us not fatherless, but send the promised spirit of thy truth amongst us.* Some vvrite that he vvent to Rome, and interpreted there S. P. Q. R. in derision of the Gothes; *swarming to Rome. Stultus Populus quatit Romanos*: and that in his return he died at Genoa, where they shew his tomb: But certain it is that he was sent for to Rome, by Sergius the Pope; and more certain that he dyed at Weremouth, and from thence was translated to Durham: And that I may incidently note that which I have heard: Not many years since a French Bishop returning out of Scotland, coming to the Church of Durham, and brought to the shrine of Saint Cuthbert, kne led down, and after his devotions, offered a Baubie, saying; *Sancte Cuthberte, si sanctus sis, ora pro me.* But afterward, being brought unto the Tombe of Bede, saying likewise his Orisons, offered there a French Crown, with this alteration, *Sancte Bede, quia sanctus es, ora pro me.*

I.annes Erigena surnamed Scotus, a man renowned for learning, sitting at the Table, in respect of his learning, with Charles the Bauld, Emperour and King of France, behaved himself as a slovenly Scabber, not ing courtly; whereupon the Emperour asked him merrily; *Quid interest inter Scotum & Sotum*; What is the difference between a Scot and a Sot? He merrily, but yet malapertly answered, *Mersa*. The Table; as though the Emperour were the Sot, and he the Scot. [Rog. Hovedenus.]

On another time the Emperour did set down unto

him a dish with two fair great fishes, and one little one, willing him to be carver unto two other Schollers that sat beneath him: Then Master John, who was but a little man, layed the two great fishes upon his own trencher, and set down the one little fish unto the other two Schollers, who were bigger men. Which when the Emperour saw, he smiling said; *In faith Master John, you are no indifferent divider: Yes, if it like your Highness, very indifferent;* (said he) *for here (pointing to himself and the two great fishes) be two great ones, and a little one, and so yonder (reaching his hand towards the Schollers) are two big ones, and a little one. I dem.*

Winefridus borne at Kirton in Devonshire, after surnamed Boniface, who converted Friesland to Christianity, was wont to say, In old time they were golden Prelates, and wooden Chalice, but in his time wooden Prelates, and golden Chalice. [Beatus Rhenanus lib. 2. rerum Germanicarum.]

Ethelwold the Bishop of Winchester, in the time of King Edgar, in a great famine sold away all the sacred gold and silver vessels of all his Church, to relieve the hunger-starved poor people, saying, That there was no reason that the senseless temples of God should abound in riches, and living temples of the holy-Ghost starve for hunger.

When as Kinnad King of Scots a vassail to King Eadgar of England, had said at his Table That it stood not with the honour of the Princes of this Isle to be sub. eēt to that Dandiprat Eadgar, who was indeed but of small stature, yet full of courage: He understanding thereof, withdrew Kinnad privately into a wood, as though he had to confer with him of some important secret; where he offered him the choice of two swords, prepared for that purpose, with these words, Now we are alone, you may try your manhood, now may it appear who should be subject to the other: retire not one foot back: It standeth not with the honour of Princes to brave it at the Table, and not to dare it in the field. But Kinnad hereat dismayed, desired pardon by excuse, and obtained it. [Malmesburienfis pag. 33.]

The

The same King *Eadgar*, having brought into his subjection the afore said *Kinnad* King of *Scots*, *Malcolm* King of *Cumberland*, *Mac-cu* the arch-pirate Lord of the *Isles*, with *Dufnall*, *Griffith*, *Howell*, *Jacob*, *Inderhill* Princes of *Wales*, was rowv'd by them in triumphant manner in his barge upon the river of *Dee* at *Chester*, at which time it is reported he said; *Then may my successors the Kings of England glory, when they shall do the like.* [*Marianus Scotus Anno 973.*]

When *Hingnar* of *Denmarke* came so suddenly upon *Edmund* the King of the *East-Angles*, that he was forced to seek his safety by flight, he hapoened unhappily on a troupe of *Danes*, who fell to examining of him, whether he knew where the King of the *East-Angles* was, whom *Edmund* thus answered; *Even now when I was in the palace, he was there, and when I went from thence, he departed thence, and whether he shall escape your hands or no, onely God knoweth.* But so soon as they once heard him name God, the godd is infidels pitifully martyred him. [*Vita Sancti Edmundi.*]

When *Brithwold*, a noble *Saxon* marching against the *Danes* encamped near *Maldon*, was invited by the Abbot of *Elie* to take his dinner with him, he refusing answered; *He would not dine from his companies, because he could not fight without his companies.* [*Liber Elensis.*]

King *Cannus*, commonly call'd *Knut*, walking on the Sea sands near to *Southampton*, was extolled by some of his flattering followers, and told that he was a King of Kings, the mightiest that reigned far and near; that both Sea and land were at his command: But this speech did put the godly King in minde of the infinite power of God, by whom Kings have and enjoy their power, and thereupon he made this demonstration to reless their flatterie: He took off his cloak, and wrapping it round together, laid down upon it near to the Sea, that then began to flow, saying, *Sea, I command thee that thou touch not my feet:* But he had not so soon spoken the word, but the

furling

surging wave dashed him. He then rising up, and going back, said : *To see now my Lords, what good cause you have to call me a King, that am not able by my commandment to stay one wave: no mortall man doubtles is worthy of such an high name, no man hath such command, but one King which ruleth all. Let us honour him, let us call him King of all Kings, and Lord of all nations: Let us not onely confess, but also profess him to be ruler of the heavens, sea, and land. [Polydorus, and others.]*

When *Edric* the extorier was deprived by King *Cnut* of the government of *Mercia*; he impatient of the disgrace, told him he had deserved better, for that to pleasure him, he had first revolted from his Sovereign King *Edmund*, and also dispatched him. Whereat *Cnut* all appalled, answered; *And thou shalt dye for thy desert, when as thou art a Traitor to God and me, in killing thy King, and my confederate brother; His blood be upon thy head, which hast layed hands upon the Lords anointed.* Some report that he said; *For his desert he should be advanced above all the Nobility of England, which he immediately performed, advanced his head upon the Tower of London.* [*Florilegium.*]

King *Edward* the Confessor, one afternoon lying in his bed with the Curtains drawn round about him, a poor pining Courtier came into his Chamber, where finding the Kings Casket open, which *Hugoline* his chamberlain had forgotten to shut, going forth to pay money in haste, he took out so much money as he could well carry, and went away. But insatiable desire brought him again, and so the third time, when the King who lay still all this while, and would not seem to see, began to speak to him, and bade him speedily be packing; *For he was well if he could see; for if Hugoline came and took him thence, he were not onely like to lose all that he had gotten, but also stretch an halter.* The fellow was no sooner gone, but *Hugoline* came in; and finding the Casket open, and much money taken away, was greatly moved: But the King
willed

willed him not to be grieved, *For (said he) he that hath it, had more need of it than we have.* This at that time was adjudged Christian lenity, but I think in our age it will be accounted simplicitie in the worst sense. [*Vita Sancti Edwardi.*]

This Edward halted out of Normandy, whither his expelled father King *Ethelred* had fled with him, with a great power to recover the Kingdome of England from the Danes, neer unto whose forces he was encamped, ready to give them battell: But when his Captains promised him assured victory, and that they would not leave one Dane alive: God forbid (quoth Edward,) that the Kingdome should be recovered for me, one man, by the death of so many thousand men: It is better that I do leade a private and unbloody life, than be a King by such butchery: And therewithall brake up Campe, and retyed into Normandy, where he staid untill God sent opportunity to obtain the Kingdome without blood. [*Paulus Amelinus.*]

Harold as he waited on the cuppe of the said King Edward, chanced to stumble vvith one foot, that he almost kissed the ground, but with the other legge he recovered himself, and saved the wine, whereat his father Godwyn, Earl of Kent, who then dined with the King, smiling said: Now one brother did help another: At this word, although spoken proverbially, the Kings blood began to rise, thinking how shamefully they had murdered his brother *Alfred*, and angerly answered; And so might my brother have been a help to me, if it had pleased you. [*Vita S. Edwardi.*]

The same King Edward passing out of this life, commended his wife to the Nobilitie, and said; That she had carried her self as his wife abroad, but as his sister or daughter at home: Afterward seeing such as were present vveeping and lamenting for him, he said; If you loved me, you would forbear weeping and rejoyce, because I go to my Father, with whom I shall receive the joys promised to the faithfull, not through my merits, but by the free mercy of my Saviour,

which sheweth mercy on whom he pleaseth. [*Silvius Rivalis.*]

Syward the martiall Earl of Northumberland, feeling in his sickness that he drew towards his end, arose out of his bed, and put on his armour, saying, *That it became not a valiant man to dye lying, like a beast*: and so he gave up the Ghost standing: As valiantly both spoken and performed, as it was by *Vespasian*.

When the said Syward understood that his son, whom he had sent in service against the Scottishmen, was slain, he demanded whether his wound were in the fore part or hinder part of his body, when it was answered in the forepart, he replied: *I am right glad, neither wish any other death to me or mine.* [*Hen. Huntingdon.*]

In this age when a Bishop living loosely, was charged that his conversation was not according to the Apostles lives; he made a mock at it, and excused himself with this verse, which was after taken up for a common excuse in that behalf: *Nunc aliud tempus, alii pro tempore mores.* [*Anonymus.*]

When the fatal period of the Saxon Empire was now complete, and battels were marshalled between William Duke of Normandy, and Harold, King of England, Gosthe Harolds yonger brother, not holding it best to hazard the Kingdome of England at one cast, signified to the King, that the success of war was doubtful, that victory was swayed rather by fortune than by valour, that advised delay was most important in Martiall affairs, and if so be brother (said he,) you have pledged your faith to the Duke, retire your self, for no force can serve against a mans own conscience, God will revenge the violation of an oath: You may reserve your self to give them a new encounter, which will be more to their terror: As for me, if you will commit the charge to me, I will performe both the part of a kinde brother, and a courageous Leader. For being clear in conscience, I shall sell my life, or discomfit your enemy with more felicity.

But the King not liking his speech, answered: *I will ne-*

ver turn my back with dishonour to the Norman, neither can I in any sort digest the reproach of a base minde: well then, be it so, (said some discontented of the company,) let him bear the brunt that hath given the occasion. [Anonymus.]

Williams Conquerour when he invaded this Iland, chanced at his arrivall to be gravelled, and one of his feet stuck so fast in the sand, that he fell to the ground. Wherewithall one of his attendants caught him by the arme, and helped him up, saying: *Stand up my liege Lord, and be of good cheer, for now you have taken fast footing in England: and then espying that he brought up sand and earth in his hand, added: Tea and you have taken livery and seisin of the Country: For you know that in delivring of livery and seisin, a piece of the earth is taken. (Hist. Normania.)*

A Wizard, (or a Wise-man as they then called them,) had fore-told Williams that he shoud safely arrive in England with his whole Armie, without any impeachment of Harold: the which after it came to pass, the King sent for the Wizard to confer further with him. But when it was told him that he was drowned in that ship vvvhich onely of all the vvhole fleet miscarried; The Conquerour said: *He would never make account of that science that profited more the ignorant than the skilfull there n, for he could fore-see my good fortune, but not his own mishap.*

That morning that he vvvas to joyn battell vvith Harold, his armorer put on his back-piece before, and his breast-plate behinde, the vvvhich being espied by some that stood by, vvvas taken among them for an ill token, and therefore advised him not to fight that day; to whom the Duke answered: *I force not of such fooleries, but if I have any skill in South-saying, (as in sooth I have none,) it doth prognosticate that I shall change Copie from a Duke to a King, [Idem.]*

Magick, in the time of Nero, was discovered to be but a vaniitie, in the declining state of the Roman Empire accounted by the Gentiles a verity: in the time of Hildebrand

(If we beleeve Authors,) so approved, that it was commonly practised: For as in the time of *Valens*, divers curious men (as hath been said) by the falling of a ring Magically prepared upon the letters $\Theta\Omega\Delta$, judged that one *Theodorus* should succede in the Empire, when indeed *Theodosius* did. So when *Hildebrand* was Pope, by like curiosities it was found that *Odo* should succeed. Whereupon *Odo* Earl of *Kent*, and Bishop of *Bayeux*, brother to King *William* the Conquerour, devoured the Papacie in hope, sent money, his perswading messenger to *Rome*, purchased a palace there, and prepared thitherward; when King *William* for his presumption, and other his misdemeanours, stayed him, and committed him, saying: *Offensive foolishness must be timely restrained.* [*Liber Cadomensis.*]

When the same *Odo*, who was both Bishop of *Bayeux* in *Normandy*, and Earl of *Kent*, in former time had so disloyally carried himself against King *William* the Conquerour, that he complained of him to his Lords: *Lambert*, Archbishop of *Canterbury*, advised the King to commit him. But what say you (quoth the King) when as he is a *Clergyman*? You may not, said he, commit the Bishop of *Bayeux*; but you may well commit the Earl of *Kent* [*W. Malmesbury.*] Like unto this was that distinction of *Piramus*, Secretary to *Charles* the fifth in late years, when Pope *Julius* the second did combine with the French King, against the Emperour, of the Popes honesty, and *Julius* dishonesty: saying, that the Pope was an honest man, but *Julius* a very Knave.

This King *William*, by reason of sickness kept his chamber a long time, whereat the French King scoffing, said: *The King of England lieth long in child-bed.* Which when it was reported unto King *William*, he answered; *When I am Churched there shall be a thousand lights in France:* (alluding to the lights that women used to bear when they were Churched,) and that he performed within few daies after, vassing the French frontiers with fire and sword.

The same King at the time of his death, said; *I appoint no successour in the Kingdome of England, but I commend it to the eternall God, whose I am, and in whose hands all things are*: haply remembering that of the Monke before specified, pag. 5.

This King perceiving his own defects, in some points, for want of learning, did exhort his children oftentimes to learning vwith this saying, *An unlearned Prince is a crowned Ass*: Which speech took so great impression in his son Henry, that he obtained by studie and learning the surname of *Beauclarke*, or fine Scholler. [*Annales Ecclesiæ Cant. & Malmesburienfis.*]

William Rufus loved vvell to keep v cant Bishoppes and Abbies in his hands, say ng; *Christs bread is sweet, dainty, and most delicate for Kings.*

But although this King made most commonly, as it were, port sale of the Spirituall livings; yet vvhen two Monks vvere at drop-vied *Bezantines* (the currant gold of that age) before him for an Abbey, he espied a third Monk of their company standing in a Correr, vvhom the King asked, vvhat he vvould give to be Abbot? *Not one farthing* (said he) *for I renounced the world and riches, that I might serve God more sincerely.* Then (said the King) *thou art most worthy to be made Abbot, and thou shalt have it.* [*Liber Cantuar.*]

When newvs vvvas brought him, that the French King had besieged the Citie of *Constances* in *Normandy*, he possted vvith a fleet to the Sea Coast, to take ship. But because the winde blew very strong from South, the Sailers signified, that it vvvas very dangerous for him to take Sea; but the King replied, *Hoise up sails in Gods name, for I have not heard of a King drowned by tempest*: *You shall see both winde and weather serviceable to us.* Answerable to that of *Julius Caesar*, vvwhich enforced a poor Pilor in the like case to launch forth, and in the rage of the storme comforted him vvith saying, *Casarem & Casarus fortunam vehis.* And as

courageously was that of *Charls* the fift, who in the battell of *Tunis* when he vvas advised by the Marquess of *Gnaſto* to retire his person, when the great Ordnance began to play, said; *Marquess, thou never heardst that an Emperour was slain with a great shot.*

I will here present you vwith another speech (or call it vwhat you vwill) of the same King *William Rufus*, out of the good and historical Poet *Robert of Gloucester*, that you may compare a Princes pride in that age, with our private pride, and that our first finest Poets may smile at the veries of that time, as succeeding ages, after some hundred years vwill haply smile at theirs :

*As his Chamberlain him brought, as he rose on a day,
A morrow for to wear a pair of hose of Say :
He asked what they costned, three shillings he said,
Fie a Dibles quoth the King, who sey so vile a decde ?
King to wear so vile a clath, but it costned more,
Buy a pair for a marke, or thou shalt ha cory fore.
A worse pair enough, the other swith him brought,
And said they costned a marke, & wnerb he them sought :
Aye bel-am, quoth the King, these were well bougt,
In this manner serve me, other ne serve me not.*

Hitherto also may be referred that of this King *William*, vwho the morning before he vvas slain with an arrow in hunting, told his company he dreamed the last night before, that an extreame cold vvinde passed through his sides: vwhereupon some dissuaded him to hunt that day ; but he resolved to the contrary, answering, *They are no good Christians that regard dreams.* But he found the dreame too true, being shot through the side by *Walter Tirell*. [*Fragmentum antiquæ historiae Franc. a P. Pitheo editum.*]

OF *Henry* the first I have read no memorable speech; but vwhat I haue read I vwill report. He vvas by common

mon voice of the people commended for his wisdom, eloquence, and victories, dispraised for covetousness, cruelty, and lechery: Of which he left proof by his sixteen Bastards. But it seemeth that his justice was deemed by the common people to be cruelty, for the learned of that age furnished him the *Lyon of Justice*, [Huntingd. Polyhistoricon, *Geometricis*.]

It was the custome of the Court in the time of King *Henry* the first, that Books, Bills, and Letters should be drawn, and signed for servitors in the Court, concerning their own matters, without fee. But at this time *Turstan* the Kings Steward, or *Le Despencer*, as they then called him, from whom the family of the *L. Spencers* came, exhibited to the King a complaint, against *Adam* of *Tarmouth* Clarke of the Signet, for that he refused to sign without fee a Bill passed for him. The King first heard *Turstan*, commending the old custome at large, and charging the Clarke for exacting, somewhat contrary thereunto, for passing his Book. Then the Clarke was heard, who briefly said, I received the Book, and sent unto your steward, desiring him only to bestow of me two spice Cakes, made for your one mouth, who returned answer, He would not, and thereupon I denied to seal his Book. The King greatly disliked the steward for returning that negative, and forthwith made *Adam* sit down upon the bench, with the seale and *Turstan*'s Book before him, but compelled the steward to put off his Cloake, to fetch two of the best spice Cakes for the Kings own mouth, to bring them in a fair white Napkin and with low curtisie to present them to *Adam* the Clarke; which being accordingly performed, the King commanded *Adam* to seale and deliver him his Book, and made them friends, adding this speech, Officers of the Court must gratifie, and shew a cast of their office, not onely one to another: but also to all strangers, whensoever need shall require. [Gualterus Major. De nugis Curialium.]

Gastellos.

There was allowed a pottle of wine for liverie every night

might be served up to K. Henry the firsts chamber, but because the King did seldome or never use to drink in the night, *Paine Fitz-John* his Chamberlaine, and the Pages of the Chamber did carowse the wine among them. On a time it happened the King at midnight called for wine, but none was to be found: *Paine* and the Pages bestirred themselves in vain, seeking wine here and there. *Paine* vvas called into the King, vwho asked him if there vvere not allowance for liverie: he humbly answered, that there vvas a pottle allowed every night, but for that he never called for it (to say the truth in hope of pardon) we drunk it up amongst us; Then (quoth the King) have you but one pottle every night? that is too short for me and you, from henceforth there shall be a whole gallon allowed, whereof the one pottle shall be for me, the other for you and yours. This I note, not for any gravity, but that the King in that age was commended herein both for bonntie and clemency. [*Qualiterus Majes.*]

Queen *Maud*, wife to King *Henry* the first of England, and daughter to *Malcolme Canmore* King of Scotland, was so devoutly religious, that she would go to Church barefoot, and alwaies exercise her self in works of charity, insomuch that when *David* her brother came out of Scotland to visite her, he found her in her privy chamber with a rowell about her middle, washing, wiping, and kissing poor peoples feet, which he disliking said, *Verily if the King your husband knew this, you should never kiss his lips.* She replied; *That the feet of the King of Heaven are to be preferred before the lips of a King in earth.* [*Guil. Malmes. & Math. Paris.*]

Simon Deane of *Lincolne*, who for his Courtlike carriage was called to Court, and became a favorite of this King *Henry*, was wont to say; *I am cast among courtiers, as salt among quick Eeles, for that he salted, powdred, and made them stir with his salt and sharpe quipping speeches.* But what saith the Author, who reporteth this of him; *The salt lost his season by the moisture of the Eeles, and was cast*

cast out on the dung hill: For he incurring hatred in Court, was disgraced, committed, and at last banished. [*Henr. Huntingdon in Epistola.*]

WHen the Scots in the time of King Stephen, with a great armie invaded England, the Northern people brought to the field the Earl of *Albemarle*, the onely respected heir of those parts in his cradle, and placed him by the Standard, hoping thereby to animate the people: But *Ralph Bishop of Duresme* animated them more with this saying, *Assure your selves that this multitude, not trained by discipline, will be combersome to it self in good success, and in distress easily discomforted.* Which proved accordingly, for many Scottishmen left their carcases in the field. [*Historiola de Standardo.*]

MAnd the Empress, daughter and heir of this King *Henry the first*, which stiled her self Lady of the Englishmen, would often say to her son King *Henry the second*; *Be hasty in nothing; Hawks are made more serviceable, when ye make fair shewes of offering meate often, and yet with-hold it the longer* [*Gualterius Mapes.*] Other *Maxims* of her, *In arte Regnandi*, proceeding from a niggish old wife I wittingly omit, as unbecoming a Prince.

Robert Earl of Cloucestre, base son to King *Henry the first*, the onely martiall man of England in his age, used *Stephen Beauchamps* with all grace and countenance, as his onely favourite and privado, to the great dislike of all his followers. Whereupon when he was distressed in a conflict, he called to some of his company for help, but one bitterly bade him, *Call now to your Stephen. Pardon me, pardon me, replyeth the Earl, In matters of venery I must use my Stephen, but in Martiall affairs I relye wholly upon you;* [*Gualter Mapes de Nugis Curialium.*]

Henry the second caused his eldest Son *Henry* to be crowned King, and that day served him at the Table.

Whereupon the Archbishop of *Yorke* said unto the young King, *Your Majestie may rejoyce, for there is never a Prince in the world that hath this day such a waiter at his Table as you have. Wonder you so much at that my Lord* (said the young King) *and doth my father think it an abasement for him being descended of royal blood onely by his mother, to serve me at the Table, that have both a King to my father, and a Queen to my mother?* Which proud speech when the unfortunate father heard, he rounded the Archbishop in the ear and said; *I repent me, I repent me of nothing more than of untimely advancements.* [*Anonymus.*]

Wimund Bishop of the Isle of *Man*, in the time of King *Stephen*, a martiall Prelate (as many were in that age) after he had with many an inrode annoyed the *Scots*: some English procured by them suddainly apprehended him, put out his eyes, and gelded him (as my Authour saith) for the Peace of the Kingdome, not for the Kingdome of Heaven. Who after retiring himself to the Abbey of *Biland* in *Yorke-shire*, would often courageously say, *Had I but a sparrows eye, my enemies should never carry it away Scot-free.* [*Nubigenfis.*]

When King *Henry* the second was at *S. Davids* in *Wales*, and from the cliffs there in a cleer day discovered the coast of *Ireland*, that most mighty Monarch of this Realm, said; *I wish my ships am able to make a bridge thither, if it be so furthier*: which speech of his being related to *Murchard* King of *Lemster* in *Ireland*; he demanded, if he added not to his speech (with the grace of God :) when it was answered, that he made no mention of God: Then said he more cheerfully, *I fear him lest which trusteth more to himself, than to the help of God.* [*Giraldus Cambrensis.*]

Owen of *Kewslie* Prince of *Powis* admitted to the table of King *Henry* the second at *Shrewsbury*; the King the more to grace him, reached him one of his own loaves, which he cutting in small pieces, and setting them as far off as he could reach, did eat very leisurely. When the King demanded what he meant thereby, he answered, *I do as you my Sovereign,*

Sovereign, meaning that the King in like manner took the fruition of offices and spirituall preferments, as long as he might. [Giraldus.]

The same King Henry returning out of Ireland, arrived at Saint Davids in Wales, where it was signified unto him, that the Conqueror of Ireland returning that way, should dye upon a stone called *Aschlar*, neere the Church-yard: whereupon in a great presence he passed over it, and then reprooving the Welsh Britans credulity in *Merlins* Prophecies, said; *Now who will hereafter credit that liar Merlin?* [Giraldus.]

Gilbert Foliot Bishop of London disliking Thomas Becker Archbishop of Canterbury, would say oftentimes, *Ad Zachaum non convertisset Dominus, nisi de sicomoro jam descendisset*: That *Zachaus* had never entertained and lodged Christ, unless he had come down from the figge tree: As though Christ could never like the losly, untill they would humiliate themselves, and come down, [Anonymus Ms.]

The same King would often say, *The whole world is little enough for a great Prince* [Giraldus Distinct.]

In the time of this Henry the second, the See of Lincoln was so long voyd, as a certain Convert of Tame prophesied, that there would be no more Bishops of Lincoln: But he proved a truthless Prophet, for *Geffrey* the Kings base son was preferred after sixteen yeares vacancie thereunto, but so fit a man, as one said of him, *That he was skilfull in steering, but unskillfull in feeding.* [Vsa Episcoporum Eboracensium.]

This gallant base Bishop would in his protestations and oaths always protest, *By my faith, and the King my father.* But *Walter Mapes* the Kings Chaphain told him, *You might do as well to remember sometimes your mothers honesty, as to mention so often your fathers royaltie.* [Mapes de Nugis Curialium.] This Bishop *Geffrey* in all his Instruments passing from him, used the title of *G. Archiepiscopus Eborum*; but in the circumference of his Seal, to notifie

his royall parentage, *Sigillum Galfredi filii Regis Anglorum*, as I observed in his Seals.

SAvage a Gentleman, which amongst the first English had planted himself in *Ulster* in *Ireland*, advised his son to build a Castle for his better defence against the Irish enemy, who valiantly answered; that he would not trust to a Castle of stones, but to his Castle of bones, Meaning his body. [*Marlebrigenfis.*]

Robert Blanchmains Earl of Leicester was wont to say, *Soueraign Princes are the true types or resemblances of Gods true majestie*, in which respect, saith mine Authour, treason against the Princes person was called *Crimen maiestatis* [*Polycraticor.*]

Pope Adrian the fourth, an English man borne, of the familie of *Breakespeare* in *Middlesex*, a man commended for converting *Norway* to Christianity, before his Papacie, but noted in his Papacie, for using the Emperour *Fredrike* the second as his Page, in holding his stirrop, demanded of *John* of *Sarisbury* his countreyman what opinion the world had of the Church of *Rome*, and of him: who answered; *The Church of Rome, which should be a mother, is now a stepmother, wherein sit both Scribes and Pharisees; and as for your self, when as you are a father, why do you expect pensions from your children? &c.* Adrian smiled, and after some excuses told him this tale, which albeit it may seem long, and is not unlike that of *Mucianus Agrippa* in the *Romane Historie*, yet give it the reading, and happily you may learn somewhat by it. *All the members of the body conspired against the stomacke, as against the swallowing gulf of all their labours; for whereas the eyes beheld, the ears heard, the hands laboured, the feet travelled, the tongue spake, and all parts performed their functions, only the stomacke lay idle and consumed all: Hereupon they jointly agreed all to forbear their labours, and to pine away their late and publick enemy. One day passed over, the second followed very tedious, but the third day was so grievous to them*

them all, that they called a common Councell, The eyes waxed dimme, the feet could not support the body, the arms waxed lasie, the tongue faltered, and could not lay open the matter; Therefore they all with one accord desired the advice of the Heart. There reason laid open before them, that he against whom they had proclaimed wars, was the cause of all this their misery: For he as their common steward, when his allowances were withdrawn, of necessity withdrew theirs from them, as not receiving that he might allow. Therefore it were a far better course to supply him, than that the limbs should faint with hunger. So by the perswasion of Reason, the stomach was served, the limbs comforted, and peace re-established. Even so it fareth with the bodies of Common-weals; for albeit the Princes gather much, yet not so much for themselves, as for others: So that if they want, they cannot supply the want of others: therefore do not repine at Princes herein, but respect the common good of the whole publick estate. [*Idem.*]

Oftentimes would he say, *All his preferments never added any one jot to his happiness or quietness.* [*Idem.*]

He also (that I may omit other of his speeches) would say, *The Lord hath dilated me by hammering me upon the anvil; but I beseech him he would underlay his hand, to the unsupportable burthen which he hath laid upon me.* [*Idem.*]

When it was signified unto King Richard the first, son to the foresaid King Henry sitting at Supper in his Palace at Westminster (which we call the old Palace now) that the French King besieged his town of Verneil in Normandy; he in greatness of courage protested in these words, *I will never turne my back untill I have confronted the French:* For performance of which his Princely word, he caused the wall in his Palace at Westminster to be broken down directly towards the South, posted to the coast, and immediately into Normandy, where the very report of his so-daine arrivall, so terrified the French, that they raised the siege, and retired themselves. [*Topidigma.*]

The same King Richard purposing an expedition into the

holy land, made money at all hands; and and among other things sold un:o *Hugh Pudsey*, Bishop of *Darham*, the Earldome of *Northumberland*, merrily laughing when he invested him, and saying; *Am not I cunning, and my Craft-master, that can make a young Earl of an old Bishop? But this Prelate was fit to be an Earl, for the world (as one of that age said of him) was not crucifixus to him, but infixus in him. [Lib. Danelm.]*

One *Fulke* a Frenchman, of great opinion for his holiness, told this King *Richard* that he kept with him three daughters, that would procure him the wrath of God, if he did not shortly ridde, himself of them. *Why Hypocrite* (quoth the King) *all the world knoweth that I never had child* *Yea* (said *Fulke*) *you have, as I said, three; and their names are Pride, Covetousness, and Lechery. Is it so?* (said the King) *you shall see me presently bestow them: the Knights Templars shall have Pride; the white Monks Covetousness; and the Clergy Lechery; and there have you my three daughters bestowed among you.*

When there was a fair opportunity offered unto this King *Richard*, and to *Hugh Duke of Burgundie* for the surprise of *Jerusalem*, they marched forward in two battails from *Acres*. The King of *England* led the first, the Duke of *Burgundie* the other; when they approached, the Duke of *Burgundie* envying the glory of the English, signified to the King of *England* that he would retire with his Company, because it should not be said, that the English had taken *Jerusalem*. While this message was delivering, and the King grieving that so glorious an enterprize was so overthwarted by envie; one amongst the English companies cryed aloud to the King, and said, *Sir, sir, come hither, and I will shew you Jerusalem.* But King *Richard* cast his Coat of arms before his face, and weeping, uttered these words with a loud voyce; *Ah my Lord God, I beseech thee that I may not see thy holy City Jerusalem, when as I am not able to deliver it out of the hands of the enemies.* [*See Sime de Janville in the life of Saint Lewis, cap. 70.*] This Author also

also giveth this testimonie of the said King in the eighth Chapter of the said Book, *This Prince was of such prowess, that he was more feared and redoubted amongst the Sarazens, than ever was any Prince Christian. Insomuch that when as their little infants began to cry, their mother would say, to make them hold their peace; King Richard cometh, and will have you; and immediately the little children hearing him named, would forbear crying: And likewise the Turkes and Sarazens, when their Horses at any time started, they would put spur to them, and say; What you jades, you think King Richard is here?*

When the same King Richard had fortunately taken in a skirmish, Philip the Martiall Bishop of Beavoy, a deadly enemy of his, he cast him in Prison with bolts upon his heels, which being complained of unto the Pope, he wrote earnestly unto him, not to detain his dear Son, an Ecclesiasticall person, and a shepheard of the Lords, but to send him back unto his flock. Whereupon the King sent unto the Pope the armour that he was taken in, and willed his Ambassadour to use the words of Jacobs sons unto their father, when they had sold away their brother Joseph, *Hanc in unum, vide utrum tunica filii tui sit, an non; This we found; see whether it be the Coat of thy son, or no. Nay* (quoth the Pope) *it is not the Coat of my son, nor of my brother, but some impostor of Mars, and let him procure his delivery if he will, for I will be no mean for him.*

When the French King and King Richard the first began to parlee of peace; his brother John, who had falsly and unnaturally revolted unto the French King, fearing himself, came in of his own accord, and suppliantly besought Richard brotherly to pardon his manifold offences, that he had unbrotherly committed against him; he rehearsed the straight league of brotherly piety, he recounted the many merits of his brother, he bewailed with tears that hitherto he had been unmindfull of them, as an unnatural and unthankfull person. Finally, that he doth live, and shall live, he doth acknowledge that he hath received it

it at his hands. The King being mollified with this humble submission, said : *God grant that I may as easily forget your offences, as you may remember wherein you have offended.*

IN the wofull wars with the Barons, when King *John* was viewing of the Castle of *Rochester* held against him by the Earl of *Arundel*; he was espied by a very good *Arctubalister*, who told the Earl thereof, and said, that he would soon dispatch the cruell tyrant, if he would but say the word; *God forbid; vile varlet* (quoth the Earl) *that we should procure the death of the holy one of God.* What (said the souldier) he would not spare you if he had you at the like advantage. *No matter for that,* (quoth the Earl) *Gods good will be done, and he will dispose thereof, and not the King.* [*Matth. Paris.*]

When one about him shewed where a noble man, that had rebelliously borne armes against him, lay very honourably incombred, and advised the King to deface the monument; he said; *No, no, but I would all the rest of mine enemies were as honourably buried.* [*Idem.*]

When divers Greeks came hither, and offered to prove that there were certain errours in the Church of *England* at that time, he rejected them, saying, *I will not suffer our faith established to be called in question with doubtfull dispensations.* [*Fragm. antiquum editum a P. Pithaeo.*]

Yet when the said King *John* saw a fatte Buck haunched, he said profanely to the standers by, *See how fair and fat this Buck is, and yet he never heard Mass all his life long.* But this may be forged to his disgrace by the envious. [*Matth. Paris.*]

IN a solemn conference between King *Henry* the third of *England*, and Saint *Lewis* King of *France*, the onely devout Kings of that age, when the French King said, He had rather hear Sermons, than hear Masses. Our King replied, which some will smile at now, but according to the learning of that time.) That he had rather see his loving friend

friend (meaning the real presence of Christ in the Sacrament) than to hear never so much good of him, by others in Sermons. This I note, because it was then thought sacrilegious, which I doubt not but some will now condemne as superstitions. [*Gual. Rishanger.*]

Peckham that Opticall Archbishop of *Canterbury*, who wrote *Perspectiva Communis*, when Pope *Gregory* the tenth, who had created him Archbishop, commanded him to pay four thousand marks within four months, under pain of excommunication; he that came unto the See then deeply indebted, said; Behold, you have created me, and as a creature doth desire to be perfected by his creator; so I do in my oppressions flye unto your Holiness to be recreated. [*Archiep. Cantuar.*]

Sewall Archbishop of *Yorke* much aggrieved with some practises of the Popes collectors in *England*, took all patiently, and said; I will not with *Cham* discover the nakedness of my father, but cover and conceal it with *Sem*. As *Constantine* the Great said, that he would cover the faults of Bishops and Fathers of the Church with his Imperiall robe, [*Mat. Paris.*]

Pope *Innocentius* the fourth, when he offered the Kingdome of *Sicill* and *Naples* to *Richard* Earl of *Cornwall* with many impossible conditions, You might as well (said the Earls Agent at *Rome*) say to my Lord and Master, I sell or give you the *Moon*; climb up, catch it, and take it. [*Anonymous qui incipit. Rex P. Barum.*]

Alexander successor to *Innocentius* sent unto the said Earl *Richard* to borrow a great mass of money; but the Earl answered, I will not lend to my superior, upon whom I cannot distrain for the debts. This *Richard* is reported by the said Author, to have had so great treasure, that he was able to spend for ten years an hundred marks a day, which according to the Standard of that time was no small summe. [*Idem.*]

In the reign of King *Henry*, a Bishop of *London* stoutly withstood the Popes *Nuncio*, that would have levied ex-

Wise Speeches.

Gions of the Clergie: Whereupon the *Nuncio* complained unto the King, who shortly intreated the Bishop, and told him he would cause the Pope to pluck his Peacockes taile; but the Bishop boldly answered the King, that the Pope and he, being too strong for him, might bereave him of his Bishoprick by might, but never by right; and that although they took away his Miter, yet they would leave him his Helmer. [*Lib. Cantuar.*]

Wicked rather than virtuous: that of a Deane, high chancellor of England, that had demeaned himself so well in his office, that when he died he made this wicked Will; *I bequeath all my goods and possessions unto my liege Lord the King, my body to the earth, and my soul to the diuell.* [*Idem.*]

When Edward the first heard of the death of his only son, he took it grievously, as a father, but patiently as a wise man. But when he understood shortly after of the departure of his father King *Henry* the third, he was wholly dejected and comfortless: whereas when *Charles* King of *Sicilie*, with whom he then sojourned in his return from the Holy land, greatly marvelled, He satisfied him with this, *God may send more sons, but the death of a father is irremediable.* [*Malinsburgh.*]

This is that King *Edward* the first, who as in lineaments of body he surpassed all his people, being like *Saul*; higher than any of them; so in prudence, coujoynd with valour and industry he excelled all our Princes, giving thereby sure anchorhold to the government of this Realm, waving up and down before most uncertainly. Which he effected not so much by establishing good laws, as by giving life unto his laws, by due execution. And as our Author saith, *Judices potissimi in judicantibus, qui constitunt iudicium alterum.* Who addeth also this of him; *Alma in consilio, illor argutor, in eloquio torrentior, in periculis strenuiss, in probris spiritus canis, in adversis instans.* [*Commentarius laudatissimus in transfus. Regis Edm. primi.*]

Whereas

His Speeches.

Whenas the Kings of England, before his time, were wear their Crowns upon all solemne Feast dayes, he contemned that custome, saying merrily, *That Crowns be rather ornaments, than becomer Princes.* [*Idem tractatus.*]

When a simple religious man seeing him meahly attired, wondring thereat, asked him why he being so potent a Prince, wore so simple a sute, he answered, *Father, Father, you know how God regardeth garments. What can I do more in royal robes, than in this my haberdaine?* [*Idem.*]

When the Clergie pretending a discharge by a Canon, lately made at the Councell held at Lyons in France, would contribute nothing to the temporall necessities of King Edward, he said unto them in Parliament, *Seeing you do refuse to helpe me, I will also refuse to help you. For if you deny to pay tribute to me as unto your Prince, I will refuse to protect you as my subjects; and therefore if you be spoiled, robbed, maimed, and murdered, seek for no succour nor defense of me, or mine.*

The Pope sent an Injunction unto the same Edward, the which was delivered unto him in one of his journeyes against the fautors of John Balliol King of Scotland, the honour of it was, that he should furtheale to disquiet the Scots, which were an exempt nation, and properly appertaining to the Roman Chappell: wherefore the City of Jerusalem could not but defend her Citizens, and help them that did trust in the Lord, like mount Sion. He had no sooner read it, but ripping out an oath, said, *I will not hold my peace for Sion nor Jerusalem rest, as long as there is breath in my body, but will prosecute my just right known unto all the world, and defend it to the death.* [*The. Wallingham.*]

When John Earl of Artois, nobly descended, who had with other murdered John Comin, was apprehended by King Edward the first, and some intreated for him: the King answered, *The higher his calling is, the greater will his fall becomen as he is of higher purgation, so he shall be the higher burned;* which accordingly was performed, for he was hanged on a gallows fifty foote high. [*Parishus.*]

When as in siege of the Castle of Strivolin in Scotland, King Edward the first, by his over-forwardness was often endangered, some advised him to have more regard to his person, he answered them with that of David in the Psalm, *A thousand shall fall at my side, and ten thousand at my right hand, but it shall not come near me.* [Florilegus.]

When the learned Lawyers of the Realme were consulted in a cause by him, and after long consultation did not satisfie him, he said, (as Kings impatient of delays may be bold with their Lawyers,) *My Lawyers are long advising, and never advised.* (Florilegus.) As for other speeches of his I wittingly and willingly overpass.

Eleanor wife to King Edward the first, a most virtuous and wise woman, when he took his long and dangerous voyage into the Holy land, would not be dissuaded to tarry at home, but would needs accompany him, saying; *Nothing must part them whom God hath joyned, and the way to Heaven is as near in the Holy land, (if not nearer,) as in England, or Spain.*

This worthy Queen maketh me remember Eubulus a scoffing Comical Greek Poet, which curseth himself, if ever he opened his mouth against women, inserting, albeit *Medea* were wicked; yet *Penelope* was peerless: If *Clytemnestra* were naughty, yet *Alexis* was passing good: If *Phaedra* were damnable, yet there was another landable. But here, saith he, I am at a stand; of good women I finde not one more, but of the wicked I remember thousands. Bestrew this scoffer, ye good wives all, and let his curse fall upon him, for of your kinde may many a million be found, yea, of your own Country; and that I may reserve other to a fitter place, I will shew unto you a rare example in this Queen of England, a most loving and kinde wife, out of *Rodericus Sanctius*; not mentioned by our Histori-ans.

When King Edward the first was in the holy land, he was stabbed with a poysoned dagger by a Sarazen, and through the rancor of the poyson, the wound was judged incurable.

incurable by his Physicians. This good Queen Elzaveth his wyfe, who had accompanied him in that journey, endangering her owne life, in loving affection saved his life, and eternized her owne honour. For she daily and nightly sucked out the ranke poyson, which love made sweet to her, and thereby effected that which no Art durst attempt to his safety, her joy, and the comfort of all England. So that well worthy was she to be remembered by those Crosses as monuments, which instead of Statues were erected by her husband to her honour at *Lincoln, Grantham, Stanford, Geddington, Northampton, Stony-Stratford, Dunstable, Saint Albans, Waltham* and that of *Westminster*, called *Charing cross*, all adorned with the Arms of *Castile, Leon*, and the Countie of *Pontieu*, which by her right was annexed to the crowne of England.

Robert Winchelsey the Archbishop of *Canterbury* was banished by *K. Edward* the first, but afterward restored again by him, and all the reits that had been sequestred during his absence, repayed him: whereby he became the richest Archbishop that had been in that see before him. Wherefore, often recording his troubles, he would say: *Adversitas* never hurteth, where *iniquitas* over-ruleth. [*Lab. Cantuar.*]

William de March Lord Treasurer unto *King Edward* the first, caused all the treasure throughout all the land, that was layd up in the Monasteries and Churches, to be at one instant violently taken away by military men, saying, *It is better that money should be moving, and according to the name be current, and go abroad to the use of the people, than resting in chests without fruit and occupation, concurring in this last point with a Maxim of the Masters hall.*

OF *King Edward* the second, I finde nothing memorable, but that which grief and great indignity wringed from him, when *Corney* and his rascall rabblemen, after his deposition, would needs shave him on the vvy, lest he should be known and rescued. They enforced him to sit down upon a mole hill, and the Knave Barber in using,

told him that cold water taken out of the next ditch should serve for his trimming at that time. He answered, *Whether you will or no, there shall be warm water*; and therewithall, he shedding tears plentifully, verified his words. [Thom. de la More.]

After the battell of Poitiers, James Lord Audley was brought to the Black Prince in a Litter most grievously wounded, for he had carried himself most valiantly that day. To whom the Prince with due commendations gave for his good service four hundred marks of yearly revenues. The which he returning to his tent gave as frankly to his four Esquires, that attended him in the battell: whereof when the Prince was advertised, doubting that his gift was contemned, as too little for so great good service: the Lord Audley satisfied him with this answer; *I must do for them who deserved best of me. These my Esquires saved my life amidst the enemies. And God be thanked, I have sufficient revenues left by my Ancestors to maintain me in your service.* Whereupon the Prince praising his prudence and liberality, confirmed his gift made to his Esquires, and assigned him moreover six hundred marks of like land in England. [Froissard.]

William Wickham after Bishop of Winchester, came into the service, and also into the great favour of King Edward the third, by being overseer of his great work at Windsor, whereas before he served as a poor parish Priest. Wherefore he caused to be written in one of his windows, *This work made Wickham.* Which being told unto the King, he was offended with Wickham, as though he had gone about to robbe him of the glory of that magnificent work. But when Wickham told him that his meaning was, that that work had been his making, and advancement, the King rested content and satisfied. [Wals. Mir. Cam.]

When the said William Wickham (as it is commonly said) sued unto Edward the third for the Bishoprick of Winchester, the King told him that he was unworthy for it, because

because he was unlearned, but he said, *In recompence here-
of, I will make many learned men.* The which he performed
indeed: For he founded New Colledge in Oxford, and an-
other in Winchester; which houses have afforded very ma-
ny learned men both to the Church and to the Common-
wealth.

When Henry of Lancaster, fornamed the Good Earl of
Derby had taken (1341.) Biterac in Gasconne, he gave and
granted to every souldier, the house which every one
should first seize upon, with all therels. A certain sould-
ier of his brake into a Mint-masters house, where he
found so great a mass of money, that he amazed there-
with, at a prey greater than his desire or desire, signified
the same unto the Earl, who with a liberal an-
swered, *It is not for my state to play Boys play, to give and
take, Take thou the money, if it were thrice as much.* [Vval-
ingham.]

When news was brought unto King Richard the se-
cond, that his Uncles of York and Gloucester, the Earls of
Arundel, Warwick, Derby, and Nottingham, with other of
that faction, who sought to reforme the misorders of the
King, or rather of his Councillours, were assembled in a
wood neer unto the Court; after he had asked other
mens opinions, what was to be done in so weighty and
doubtfull a case; At length he mercily demanded of one
Hugh a Lime, who had been a good military man in
his daies, but was then somewhat disstraught of his wits,
vvhhat he would advise him to do: *Thus our Quoth sir
Hugh) and let us set upon them, and slay them every morning
son, and by Gods eyes, when thou hast so done, thou hast
killed all the faithfull friends that thou hast in England for
many years.*

King Henry the fourth, a wise Prince, who full well
knew the humours of the English, in his admonition to
his son, at his death, said: *Of Englishmen, so long as they
have wealth and riches, so long shall they have obedience; but
when*

when they be poor, they be alwaies ready to make insurrections at every motion. [Hall.]

King Henry the fourth, during his sickness, caused his Crowne to be set on his pillow, at his beds head, and suddenly his pain so sore troubled him, that he lay as though his vitall spirits had been from him departed: Such Chamberlains as had the care and charge of his body: thinking him to be dead, covered his face with a linnen cloth. The Prince his Son being thereof advertised, entered into the Chamber, and took away the Crowne, and departed. The Father being suddenly revived out of his traunce, quickly perceived that his Crowne was taken away: and understanding that the Prince his Son had it, caused him to repair to his presence, requiring of him for what cause he had so misused himself. The Prince with a good audacitie answered: Sir, to mine and all mens judgments you seemed dead in this world; wherefore I, as your next and apparent heir, took what as mine own, not as yours. Well said son, (said the King with a great sigh) what right I had to it, and how I enjoyed it, God knoweth. Well (quoth the Prince) if you dye King, I will have the garland, and trust to keep it with the Sword against all mine enemies, as you have done. [Hall.]

King Henry the fifth, when he prepared wars against France; the Dolphin of France sent him a Present of Paris Bills, in derision; but he returned for answer, That he would shortly resend him London Bills, which should shake Paris walls. [Anonymous Anglice.]

When King Henry the fifth had given that famous overthrow unto the French at Agincourt, he fell down upon his knees, and commanded his whole armie to do the same; saying that verse in the Psalm, *Non nobis Domine, non nobis, sed nomini tuo da gloriam*. Not unto us (O Lord) nor us, but unto thy name give the glory.

HENRY the sixth did take all injuries, whereof he received plenty, so patiently, that he not only did not seek to revenge them; but gave God thanks that he did send them to punish his sins in this life, that he might escape punishment in the life to come. [Vita Henrici Sexti.] As the Emperour Frederick the third, when he heard of the death of a great Noble man of Austria, who lived ninety three years most wickedly in fleshly pleasures, and yet never once afflicted with grief or sickness, said; This proveth that which Divines teach, that after death there is some place where we receive reward or punishment; when we see often in this World, neither the just rewarded, nor the wicked punished.

The same King Henry having in Christmas a shew of young women, with their bare breasts laid out, presented before him, he immediately departed with these words, *Fie, fie for shame, forsooth you be too blame.* [Idem.]

He receiving on a time a great blow by a wicked man, which compassed his death, he only said, *Forsooth, forsooth ye do foully to smite a King unwounded.*

Not long before his death, being demanded why he had so long held the Crown of England unjustly, he replied, *my Father was King of England, quietly enjoying the Crown all his reign, and his father my grandsire was also King of England, and I even a child in cradle was proclaimed and crowned King without any interruption, and so held it for forty years, well-were, all the states doing homage unto me, as to my Ancestors. Therefore I say with King David, my lot is fallen in a fair ground, I have a goodly heritage: my help is from the Lord which saveth the upright in heart.* [Idem.]

Thomas Mountacute Earl of Salisbury, when he besieged Orleans, and had so enforced it, that the Inhabitants were willing to articulate, and to yeeld themselves to the Duke of Burgundy, then being in his company: he highly disdainig it, said in the English proverb, *I will not beat the bush, and another shall have the birds.* Which proverbiall speech so offended the Burgundian, that it wholly alienated his mind from the English, to their great loss in all the French wars following. *ant. Emil. l. 10.]*

John Lord Talbot first Earl of Shrewsbury of that Family, surprised upon the sodain by the French Army at Chastillon, far from cowardly fear of death, and fatherly affected to his son the Lord Lisle, who would not forsake him in that danger, advised him to flye, saying; *My death in respect of my former exploits cannot be but honourable; and in respect of my youth, neither can it be honourable for thee to dye, nor dishonourable to flye.* But this young Lord in height of courage, nothing degenerating from so worthy a Father, lost his life with his father in the field, and with them a base son, and a son in law of the said Earls. [*Paulus Emilius Lib 10. & Commentarii Pii P. P. 3. Lib 6.*]

After this battell, when the flames of inward war began to flish out in England, the marshall men of England were called home out of France, to maintain the factions here: at which time a French Captain scorningly asked an Englishman, when they would return again into France. He answered feelingly, and upon a true ground: *when your sins shall be greater and more grievous in the sight of God, than ours are now.*

¶ Until this time, from the beginning of King Edward the first, which was about an hundred and fixtie years, whosoever will with a marking eye consider the comportment of the English Nation, the concurrent of marshall men, their Councils, military discipline, designs, actions, and exploits, not only out of our own Writers, but also forraign Historians, cannot but acknowledge, that they were men of especiall worth, and their prowess both great and glorious. Why afterward it should decay, as all other professions, which even like plants have their times of beginning or in rooting, their growing up, their flourishing, their maturity, and then their fading, were a disquisition for the learned. Whether it proceedeth from celestiall influence, or those Angels which Plato makes, or the *Sceinde*: which *Trubensius* imagined to have the regiment of the World successively, or from the degenerating of numbers into summes, which I confess I understand not, being an ignorant in abstract learning. Only I have read in *Paterculus*, that when either envie, or admiration hath given men an edge

to ascend to the highest, and when they can ascend no higher, after a while they must naturally descend. Yet I rely upon that of Ecclesiastes, as I understand it. *Cuncta facit bona in tempore suo Deus, & mundum tradidit dispositioni eorum, ut non inveniat homo quod operatus est Deus ab initio, usque ad finem.* But pardon me. I cannot tell how I have been by admiration of our Progenitors diverted from my purpose.

In the year of our Lord 1416. when fifteen hundred English, under the conduct of *L. Beaufort*, Earl of Dorset, were encompassed between the Sea, and fifteen thousand French; The Earl of *Arminac* Generall of the French, sent to the Earl, advising him to yeeld himself: but he answered, *It is not the manner of the English to yeeld without blowes, neither am I so heartlesse that I will deliver my self into their Hands, whom God may deliver into mine.* And accordingly God gave him the honour of the day, to the great confusion of the enemy. (*Walsingham in Podigmate.*)

When *Elizabeth* the widow of *Sir John Grey* was a suiter unto King *Edward* the fourth (against whom her husband lost his life) for her joyature: the kind King became also a suiter unto her for a nights lodging: but she wisely answered him, when he became importunate, *I that as she did account her self too base to be his wife, so she did think her self too good to be his harlot.*

When love grew so hot in this King *Edward* the fourth, that he would needs marry the said *Elizabeth*, widow of *Sir John Grey*, to the great discontent of his Councell, but especially of his mother, who alleadging many reasons to the contrary, said, that only his widowhood might be sufficient to restrain him, for that it was high disparagement to a King, to be dishonoured with bigamy in his first marriage: the King merrily answered, *That she is a widow, and hath already children; by Gods blessed Lady I am a Bachelier, and have some too: and so each of us hath a proof, that neither of us are to be barren: and therefore Madam, I pray you be content, I trust in God she shall bring you forth a young Prince.*

shall please you. And as for the bigamy, let the Bishop hardly lay it in my way when I come to take Orders: for I understand it is forbidden to a Priest, but I never wist it yet that it was forbidden to a Prince.

His hot love nevertheless was partable among three other of his Mistresses, of whom he was wont to say, *The one was the fairest; the other was the merriest; and the third the holiest, for she had wholly devoted her self to his Bed and her Bedes.*

When Lewis the eleventh (French King) entertained divers Counsellors of King Edward the fourth with large pensions to steepe him in England, he sent Peter Cleret one of the Masters of his household, unto the Lord Hastings the Kings Chamberlain, to present him with two thousand crowns. Which when he had received, Peter Cleret did pray him; that for his discharge he should make him an acquittance; the Lord Chamberlain made a great difficultie therat, then Cleret doth request him again that he would give unto him only a letter of three lines for his discharge to the King, signifying that he had received them: the Lord Chamberlain answered; *Sir that which you say is very reasonable; but the gift comes from the good will of the King your Master, and not as my request at all: If it please you that I shall have it, you shall put it within the pocket of my sleeve, and you shall have no other acquittance of me. For I will never it shall be said of me, that the Lord Chamberlain of the King of England hath been Pensioner to the King of France: Nor that my acquittances shall be found in the Chamber of accompts in France.* The aforesaid Cleret went away male-content, but left his money with him, and came to tell his message to his King, who was very angry with him. But thenceforth the Lord Chamberlain of England was more esteemed with the French, and alwaies paid without acquittance. (*Phillip de Commines.*)

King Richard the third, whose monstrous birth foreshewed his monstrous proceedings, (for he was born with all his teeth, and hair to his shoulders,) albeit he lived wickedly, yet made good Laws, and when divers shires of England offered him

him a benevolence, he refused it, saying I know not in what sense; I had rather have your hearts, than your money. (*Joannes Rossus Warwicensis.*)

John Morton the Bishop of Ely, but afterward of Canterbury, being solicited by the Duke of Buckingham then alienated from Richard the third, to speak his mind frankly unto him, in matters of State: the Bishop answered him; In good faith my Lord, I love not much to talk with Princes, as a thing not alittle of peril, although the words be without fault. Forasmuch as it shall not be taken as the party meant it, but as it pleaseth the Prince to construe it. And ever I think on *Aesops* tale, that when the Lyon had proclaimed, that on pain of death, there should no horned beast abide in that wood; one that had in his forehead a bunch of flesh, fled away a great pace. The Fox that saw him run so fast, asked him whither he made all that haste; he answered; In faith I neither wote nor reck; so I were once hence, because of this proclamation made of horned beasts. What fool (quoth the Fox) thou mayst well enough abide, the Lyon meant not by thee, for it is no horn that is upon thy head: no marry [quoth he] that wote I well enough, but what and he call it an horn: where am I then? (*Tho. Moore.*)

Sir Thomas Rokesby being controld for first suffering himself to be served in creene Cuppes, answered; These homely cuppes and dishes pay truely for that they contain: I had rather drink out of treene, and pay gold and silver, than drinke out of gold and silver, and make wooden payment.

When Richard the third was slain at Bosworth, and with him John Howard Duke of Norfolk, King Henry the seventh demanded of Thomas Howard Earl of Surrey, the Dukes son and heir then taken prisoner, how he durst bear Arms in the behalf of that tyrant Richard. He answered; He was my crowned King, and if the Parliamentary authority of England set the Crown upon a stock, I will fight for that stock: And as I fought then for him, I will fight for you, when you are established by the said authority. And so he did for his son King Henry the eighth at Flodden field. [*Anonymus.*]

When *Margaret* the widow of *Charles* the Hardie Duke of *Burgundie*, and sister to King *Edward* the fourth, envying much the happy estate and raigh of *Henry* the seventh, descended of the adverse family of *Lancaster*, had at sundry times suborned two rascals to counterfeit the persons of her two brothers sons, thereby to withdraw the hearts of his subjects, and raise uproares in his Realm; the King sent over unto *Philip* the Duke of *Burgundie* Doctor *Warham*, afterward Archbishop of *Canterbury*, to inform him of her treachery. This Doctor in the latter end of his Oration thus nipped the seditious Ditches, *That within few years after she was past threescore years of age, she had brought forth two Monsters; Lambert and Peter, and not in the nine and tenth months, as women naturally, but in the hundred and fourscore month, [for they were both about fifteen years of age when she brought them abroad, as it were, out of her belly:] neither were they Crisomers, but such child-choppers, that as soone as ever they were borne, they were able to wage war with a mighty King. [Ther More,]*

The Earl of *Kildare* being charged before King *Henry* the seventh for burning the Metropolitane Church of *Cassles* in *Ireland*, and many witnesses procured to avouch the truth of the Article against him, he sodainly confessed it to the great wondring and detestation of the Counsell. Then it was looked how he should justifie that fact. By *Jesu* [quoth he] *I would never have done it, if it had not been told me that the Archbishop had been within it. And because the Bishop was one of the busiest accusers present; mercily laughed the King at the plainness of the man, to see him alledge that intent for excuse, which most of all did aggravate his fault.*

When among many articles, exhibited by the Irish against that Earl of *Kildare*, the last was: Finally, *all Ireland cannot rule this Earl. Then* (quoth the King) *shall this Earl rule all Ireland; and shortly after he made him Deputy thereof.*

When one reproved King *Henry* the seventh for his slowness in making wars on those that wronged him; he answered, *If we Princes should take every occasion that is offered us, the World shall never be quiet, but wearied with continual wars.*

When

When a Gentleman, none of the wisest, told King Henry the seventh, that he found Sir Richard Crofies, who was made Bahneret at the battel of Stoke, to be a very wise man: The King answered, *He doubted not that, but marvelled much how a fool could know a wise man.*

It happened that there was fallen in communication of the story of Joseph, how his Master Potiphars wife, a great man with the King of Egypt: would have pulled him to her bed, and he fled away. Now Master Mais (He was the Kings Almoner) quoth King Henry the seventh, *You be a tall strong man on the one side, and a cunning Doctor on the other, what would you have done, if you had not been Joseph, but in Josephs stead? By my troth (quoth he) and is like your Grace, I cannot tell what I would have done, but I can tell you what I should have done. [Tho. More.]*

The Lady Margaret Countess of Richmond, mother to King Henry the seventh, a most worthy Patroness of good Letters, would often say *On the conditio that Princes of Christendome would combine themselves, and march against the common enemy the Turke, she would most willingly attend them, and be their Laundress in the camp.*

There was a poor blind man in Warwick-shire, that was accounted very cunning in prognosticating of weather. upon a day Empson a great Lawyer, as he roade that way sayd in scorn of his cunning, I pray you tell me father, when doth the Sun change? The chafed old man that knew his corrupt conscience answered: when such a wicked lawyer as you goeth to Heaven.

Doctor Collier, the Dean of *Pau's*, said that if the Cleargie were naught, the Laitie were worse, for it could not otherwise be, but the lay-men must ever be one degree under the Cleargie: for surely it can be no ly that our Saviour saith himself, who saith of the Cleargie, that they be the salt of the Earth, and if the salt once appall, the World must needs wax unsavourie; and he saith that the Cleargie be the light of the world; and then saith he, if the light be darkened, how dark will then the darkness be? that is, to wit, all the World beside, whereof he calleth the Cleargie, only the light

Cardinall Wolsey, his teeth watering at the rich Bishoprick of

Win-

Winchester sent one unto *Bishop Fox* (who had advanced him unto the Kings service) for to move him to resign the Bishoprick because extreame age had made him blind: the which message and motion *Fox* did take in so ill part, that he willed the messenger to tell the Cardinall thus from him: That although old age bereaving me of sight, I know not white from black, yet I can discern truth from falshood, and right from wrong: yea and that now I am blind, I have espied his malicious unthankfulness: the which I could never before perceive when my eye-sight was at the best, and let my Lord Cardinall take heed, that his ambition and covetousness, bring him not into a worse blindness than I have, and make him fall before he fear.

At *Sir Thomas Moore* his first coming to the service of King *Henry* the 8. the King gave him this godly lesson, first look unto God, and then after unto me.

He would also wish (as I have heard of an ancient man of that age) that his Councillors would commit simulation, dissimulation, and partiality, to the Porters lodge, when they came to sit in Councill.

The same King *Henry*, finding fault with the disagreement of Preachers, would often say; some are so stiff in their old *Mumpsimus*, & other too busie and curious in their new *Sumpsimus*; haply borrowing these phrases from that which *Master Pace* his Secretary reporteth in his book *de fructu Doctrinae*, of an old Priest in that age, which alwaies read in his Portalls, *Mumpsimus Domine*, for *Sumpsimus*: whereof when he was admonished, he said that he now had used *Mumpsimus* thirty years, and would not leave his old *Mumpsimus* for their new *Sumpsimus*.

A Noble man of this time, in contempt of learning said, that it was for Noble mens sons enough to wind their horn, & carry their Hawk fair, & to leave study & learning to the children of mean men. To whom the foresaid *Richard Pace* replied: Then you and other Noble men must be content, that your children may wind their horns & keep their Hawks, while the children of mean men do manage matters of estate. [*R. P. de fructu doct.*]

John Fisher, Bishop of *Rocheſter*, when the King would have translated him from that poor Bishoprick to a better, he refused saying

saying, *He would not forsake his poor little old wife, with whom he had so long lived, Happily thinking of the fifteenth Canon of the Nicene Council, and that of the Canonists, Matrimoniu inter Episcopu, & Ecclesiam esse contractu, &c.*

There was a Noble-man merrily-conceited, and riotously given, that having lately sold a Mannor of an hundred tenements, came rushing into the Court, in a new suite, saying; *Am not I a mighty man, that bear an hundred houses on my back?* Which Cardinall Wolsey, hearing, said; *You might have better employed it in paying your debts. Indeed my Lord (quoth he) you say well, for my Lord my father, owed my master your father, three half pence for a Calves-head, hold, here is two pence for it.* As Skelton jesteth at the Cardinall, that he was descended of Sanguisier, he was cast out of a Butchers stall, for his father was a Butcher of Ipswich.

When Stephen Gardiner was advanced unto the Bishoprick of Winchester, and sent over as Ambassadour into France with great pompe, he said unto an old acquaintance of his, that came to take his leave of him; *Now I am in my Gloria Patri: Yea (said his friend) and I hope, Et nunc & semper.* Or (replied the Bishop) *if it please the King my master, Stout erat in principio, A poor Scholler of Cambridge againe.*

When Sir Thomas More was Speaker of the Parliament, with his wisdom and eloquence, he so crossed a purpose of Cardinall Wolsey's, that the Cardinall in a chafe sent for him to White-hall: where when he had danced attendance long, at length the Cardinall coming out, said in the presence of many; *Master More, I would you had been at Rome, when you were made Speaker of the Parliament house.* He immediately replied: *And if it please your Grace, so would I, for then I should have seen a famous City, whereof I have heard much; and read much, but never saw it.* [*Vita Tho. Mori impressa.*]

The same Cardinall at a full Councell table, when Sir Tho. More was first made privy Counceller, moved that there might be a Lieutenant General of the Realme, chosen for certain considerations; and the body of the Councell

inclined thereunto. Sir Thomas More opposed himself. Whereupon the Cardinal in a chafe said; *Are not you ashamed who are the meanest man here, to dissent from so many honourable and wise personages: you prove your self a plain fool.* Whereunto Master Moore forthwith answered; *Thanks be to God that the Kings Majesty hath but one fool in his right honourable Councell.* [*Idem.*]

When he was Lord Chancellour, he enjoyned a Gentleman to pay a good round sum of money unto a poor widdow whom he had oppressed; and the Gentleman said: *Then I do hope your Lordship will give me a good long day to pay it. You shall have your request* (said Sir Thomas) *Monday next is Saint Barnabas day, the longest day in all the year, pay her me then, or else you shall kiss the Fleet.*

When he had no lust to grow greatly upward in the world, neither would labour for office of authority; and over that, forsook a right worshipfull roome when it was offered him; his wife fell in hand with him, and asked him; *What will you do, list you not to put forth your self as others do? Will you sit still by the fire, and make gossings in the ashes with a stick, as children do? Would God I were a man, and you should quickly see what I would doe.* What? By God, go forward with the best; for as my mother was wont to say, *It is evermore better to rule than to be ruled; and therefore I varrant you, I would not be so foolish to be ruled, where I might rule.* By my truth wife, (quoth he) *I dare say you say truth, for I never found you willing to be ruled yet.*

He used, when he was Lord Chancellour, upon every Sunday, when he vvas at home, to sit in the Qaire in his Surplice, and sing the Service: and being one day espied in that attire by the Duke of Norfolk, The Duke began to chafe, crying, *Fie, fie, my Lord, the Lord Chancellour of England a Parish Priest, and a paltrie singing man! you dishonour the King, you dishonour the King.* No my Lord (quoth Sir Thomas) *it is no shame for the King, if his servant serve his sovereign and Saviour, who is the King of Kings.* During

During the time of his Chancellourship of England, he used to send his Gentleman-Usher to his wives Pew, after divine service was done, to tell her that he was gone: but the next Sunday after he gave up his Chancellourship of England, he came himself to her pew, and used the usuall words of his Gentleman-Usher, *Madam, my Lord is gone.*

His latter wife was a widdow, of whom *Erasmus* writeth, that he was wont to say that she was, *nee bella, nee puella*: who as she was a good huswife, so was she not voyd of the fault that often followeth that vertue, somevwhat shrewd to her servants: Upon a time Sir *Thomas* found fault with her continuall chiding, sayings; If that nothing else vould reclaime her, yet the consideration of the time (for it was Lent) should restrain her. *Tush, tush, my Lord* (said she) *look, here is one step to Heaven-ward,* shewing him a Friars girdle. *I fear me* (quoth Sir *Thomas Moore*) *this one step will not bring you up a step higher.*

One day when she came from shrift, she said merrily unto him, Be merry Sir *Thomas*, for this day was I well shriven, I thanke God, and purpose novv therefore to leave off my old shrewdness; *Tea* (quoth he) *and so begin afresh.*

When he was sent Prisoner unto the Tower, and the Lieutenant, his old friend, received him with a heavy cheer, he said; *Is this the entertainment and good countenance you give your guests when they come to you? Why look man, here are twenty angell nobles* (shewing him his purse) *and when this is spent, turn me out at doors, as a bare gamester, and not able to pay for that he takes.* Hitherto may be referred his silent answer, when at his entring into the Tower, one of the Officers claimed for a fee, his upper garment (meaning his gown or his cloke) he offered him his cap.

Being asked after his condemnation, and before his execution, whether he had changed his minde, he said; *Tea, for I thought to have been shaven, but now seeing I shall dye so shortly, I will let my beard grow.*

His daughter *Roper* one day as she repaired unto him into the Tower, counsell'd him to recover the Kings fa-

your, and his own former libertie, by doing I know not what, the which she said one of the greatest States of this Realme, and a man learned too, and his tender friend, said he might do, without scruple of conscience, as most of the Nobility of the Realme had done, not one flincking thereat, save onely himself, and one other man. This speech of her he answered with a pleasant tale. At a Barsholmen fair at London, there was an Escheator of the same City, that had arrested a Clothier that was outlawed, and had seized his goods, which he had brought into the fair, telling him out of the fair by a train. The man that was arrested was a Northern man, which by his friends made the Escheator to be arrested within the fair, upon an Action Loco. not near what; and called a Court of Pipowders. Now had the Clothier, by friendship of the Officers, found the means to have all the Quest almost made of the Northern men, such as had their Booths standing in the fair, who were no sooner departed from the bar, and come into the house, but the Northern men were agreed, and in effect all the other to cast our London Escheator. They thought they needed no more, to prove that he did wrong, then even the name of his bay's office alone. But then was there amongst them, as the Divell would, an honest man of another quarter called Company. And the fellow seemed but a silly soul, and says still, and said nothing; they made no reckoning of him, but said, We be agreed now, come let us go and give up our verdict. Then when the poor fellow saw that they made such hast, and his minde nothing gave him that way that theirs did (if that their minds gave them that way they said). he prayed them to tarry and talke upon the matter, and tell such reason therein, that he might think as they did, and when they should so do, he would be glad to say with them; or else he said they must pardon him: For sith he had a soul of his own to keep, as they had, he must say as he thought for his soul, as they must for theirs. When they heard this they were half angry with him. What good fellow, (quoth one of the Northern men) where wanne'st thou? Be not we eleven here, and thou but one all alone, and all we agreed

agreed; whereto shouldst thou stick? What's thy name gud fellow? Masters (quoth he) my name is called Company. Company (quoth they) now by my troth good fellow, play then the good companion, come theron forth with us, & pass even for gud company. Would God good masters (quoth the man again) that there lay no more weight thereon. But now, when we shall hence, and come before God, and that he shall send you unto Heaven for doing according unto your conscience, and me to the dwell, for doing against mine; all passing at your request here for good company now. By God Master Dickenson (that was one of the Northern mens names,) If I then shall say unto you all again; Masters, I went once with you for good company, which is the cause that I go now to hell, play you the good fellows now again with me, as I went then for good company with you, so some of you go now for good company with me: would you go Master Dickenson? Nay, nay, by our Lady, nor never a one of you all. And therefore must you pardon me for passing as you pass; for the passage of my poor soul passeth all good company.

In the like sence he used often to say, That he would never pinne his soul at another mans back, not even the best man that he knew that day living; for he knew not whither he might hap to carry it.

When one came to him, to signifie that he must prepare himself to dye, for he could not live, he called for his Urinall, wherein when he had made water, he cast it, and viewed it (as Physitians use) at last he said soberly, That he saw nothing in that water, but that he might live, if it pleased the King.

When he was in prison, and his books and paper taken from him, he did shut his Chamber windows both day and night, saying; When the wares are gone, and the tools taken away, we must shut up shop.

When he went to death, a certain woman offered him a cup of wine, which he refusing, said; Good woman, Christ in his passion drunk gall, and no wine.

When he was to mount the Seaffold, he said to one of the

the Sheriffs men, *I pray thee help me up: as for coming down, I take no care.*

When the hangman (according to his manner) desired him to pardon him his death, he answered, *I do forgive thee with all my heart: but one thing I will tell thee, thou wilt never have benefit in cutting off my head, my neck is so short.*

NOW we have done with Sir Thomas Moors his own Apothegms which have come to my hands, I will transcribe out of his works, a few Tales, or call them what you please.

“A poor man found a Priest over-familiar with his wife; and because he spake it abroad, and could not prove it, the Priest sued him before the Bishops Official for defamation, where the poor man in pain of cursing was commanded, that in his Parish Church he should upon the Sunday, at high Mass stand up, and say, *Mouth thou lyest*: Whereupon for fulfilling of his penance, up was the poor soul set in a Pevv, that the people might wonder at him, and hear what he said: and there all aloud (when he had rehearsed what he had reported by the Priest) then he set his hands on his mouth, and said, *Mouth thou lyest*: And by and by thereupon, he set his hands upon both his eyes, and said; *But eyes* (quoth he) *by the Masse ye lye not aw his.*

“When Sir Thomas Moore had told one, (whom he termeth in his Dialogue the Messenger) how he might yearly have seen a miracle done at the Rhodes, if he would have gone thither. So far, quoth the Messenger? nay, I had rather have Gods blessing to beleieve that I see not, than to go so far for it. I am well apaid (said Sir Thomas) thereof, for if you had rather beleieve, than take the pain of a long pilgrimage you will never be so stiff in any opinion, that you will put your self in jeopardy for pertinacy, and stubborn standing by your part. Nay marrie said the Messenger, I warrant you that I
“will

"will never be so madde, to hold till it waxe too hot, for
 "I have such a fond fantasie of mine owne, that I had rather
 "shiver and shake for cold in the Summer, than be
 "burned in the middest of Winter.

"It happened that a young Priest very devoutly in a
 "Procession, bare a Candle before the Cross for lying
 "with a Wench, and bare it light all the long way, wherein
 "the people took such spirituall pleasure and inward solace,
 "that they laughed apace. And one merry Merchant
 "said unto the Priests that followed him, *Sic luceat lux
 "vestra ceteram hominibus, Thus let your light shine before
 "the people.* But a lewd Priest in latter time, being reproved
 "of his loose life, and told that he and other of the Clergy
 "ought to be the Lanterns of light, *How can we* (said the
 "shameless Priest) *be Lanterns of light, when as ye Lay
 "men have all the horns?*

"When a lusty gallant saw a Fryar going barefoot in a
 "great frost and snow, he asked him why he did take such
 "pain. He answered, that it was very little pain, if a man
 "would remember hell: Yea Fryer (quoth the Gallant)
 "but what and if there be no Hell? Then art thou a great
 "fool: Yea Master (quoth the Fryar) but what if there be
 "hell, then is your mastership much more fool.

"A Fryar as he was preaching in the Country, espied
 "a por wife of the Parish whispering with her Pew-sew-
 "low, and he falling angry thereat, cryed out unto her a-
 "loud, Hold thy babble I bid thee, thou wife in the red
 "hood; which when the huswife heard, she waxed as an-
 "gry and suddainly she started up, and cryed unto the Fryar
 "again, that all the Church rang thereon; Marry Sir, I
 "beswore his heart that babbleth most of us both, for I
 "do but whisper a word with my neighbour here, and
 "thou hast babbled there a good large hour.

"King Ladislaus used much this manner among his ser-
 "vants, when one of them praised any deed of his, or
 "any condition in him, if he perceived that they said no-
 "thing but the truth, he would let it pass by uncon-
 "trolled.

“trolled. But when he saw that they did set a gloss upon
 “it for his praise, of their own making beside; then would
 “he shortly say unto them, I pray thee good fellow, when
 “thou sayst grace, never bring in *Gloria patri*, without a *Sicut erat*. Any act that ever I did, if thou report it again
 “to mine honour, with a *Gloria patri*, never report it but
 “with a *Sicut erat*. That is to wit, even as it was, and no
 “otherwise, and list not me up with lyes, for I love it not.
 “Fryar Donalde preached at *Pauls Cross*, that our La-
 “die was a Virgin, and yet at her pilgrimages, there was
 “made many a foul meeting. And loud cried out, Ye men
 “of *London*, gang on your selves with your wives to *Wils-*
 “*don*, in the divels name, or else keep them at home with
 “you, with a sorrow.

“Sir *John More* was wont to compare the choosing of
 “a wife unto a casuall taking out, at all a very ventures,
 “Eeles out of a bag, wherein were twenty Snakes for
 “an Ele.

“Sir *John Fineux*, sometime Chief Justice of the Kings
 Bench, was often heard to say: *Who so taketh from a Justice*
the order of his discretion, taketh surely from him more than
half his office.

Wife was that saying of Doctor *Medcalfe*: *you young men*
do think us old men to be fools, but we old men do know that
you young men are fools.

Katherine, wife to *Charls Branden*, Duke of *Suffolk*;
 when her husband at a feast, willed every Lady to take to
 sit by her, him that she loved best, provided he were not
 her husband. She took *Stephen Gardiner* Bishop of *Win-*
chester, saying: *Seeing she might not have him whom she lo-*
ved best, she would take him whom she loved worst.

King *Edward* the sixt, when three swords were delive-
 red at his Coronation unto him, as King of *England*,
France, & *Ireland*, said, There was yet another sword to be
 delivered unto him. Whereat when the Lords marvelled,
 he said: *I mean (said he) the sacred Bible, which is the sword*
 of

of the Spirit, without which we are nothing, neither can do any thing. [*Balaam in Centuriis.*]

When sir *Ralph Fans* was condemned to dye by the praeside of the Duke of *Northumberland*, he said no more, protesting his innocency, but, *My blood shall be the Dukes bolster, as long as he liveth*: Meaning, as I think, that his conscience, affrighted with shedding innocent blood, should enjoy little quiet, but pass restless nights. [*Relatio Gallica.*]

Thirly Bishop of *Elis*, when he was Ambassador at *Rome*, one of his men negligently laying down his livery cloak in his lodging, lost it: wherewith the Bishop being angry, rated the fellow roughly, who told him that he suspected nothing in so holy a place as *Rome* was, but did take them all for true men. What knave (quoth the Bishop) when thou comest into a strange place, think all men there to be thieves, yet take heed thou do not call them thieves.

When he was prisoner in the Tower, he was searched by the Lieutenant, and five hundred French Crowns found in his purse, and in his doublet about him; whereat when the Lieutenant wondring, asked him, what he meant to carry so much money about him: he answered, *I love to have my friends still neer about me, and cannot tell how I should be used, if I lacked them.*

In the rebellion in the West, during the reign of King *Edward the sixth*, sir *Anthony Kingston* Marshall of the field, hanged up a fellow that was servant to a rebellious Miller, whom he affirmed himself to be, untill he came unto the gallows, and then his deniall would not be allowed. Afterward the matter being better known, Sir *Anthony* was told that he had executed the man for the Master. *It is well enough* (quoth sir *Anthony*) *he could never have done his master better service, than have hanged for him.*

THese following are taken out of the life of Cardinall Poole Archbishop of *Canterbury*, written by a learned man, and Printed at *Venice*.

When one asked counsell of Cardinall Poole, what methode and way was best to be taken, to understand the obscure places in Saint *Pauls* Epistles, he answered him, he thought the best and shortest way was, to reade first the latter part of those Epistles, which do intreat of Christian manners, and understand it, and expresse it in life and good manners, and then to go unto the first part, where the matters of faith are subtilly and exactly handled, saying; *That God will give his spirit of understanding soonest unto those, that wish all their whole hearts seek to serve him.*

He was wont to say, That he and all other Bishops ought to consider that they were ordained; not only Judges over those of their Diocesses, but father Judges.

In communication when mention happed to be made of a certain Bishop, who was wont to blame the Bishops that lived at *Rome*, who neglected their charge, and yet he himself was resident at *Rome*. He (quoth Poole) doth like unto those that cannot abide the smell of garlick; for if they have to do with them that have eaten garlick, they eat some too themselves, that they may not perceive their stinking breaths.

Speech was heard of a youngman that was learned indeed, but too bold, and ready to censure. Learning (quoth Poole) doth work almost that in yong men, that wine doth in the fat; there it worketh, there it boileth up, and swelleth. But as soon as it is purged, and put in the vessell, having gathered his forces together, it is quiet and still.

When one very skilfull in Astrologie told him, that he had very exactly calculated his nativity, and found that great matters were portended of him: Poole answered, Perhaps it may be as you affirme, but you must remember that I was borne again by Baptisme, and that day of nativity where-

wherein I was born again, doth eclipse the other before.

When one had said, that we must be so wholly busied in the studie of the Scriptures, that no time should be left for other studies: and another man had added, that the studies of other learning were to be used as wayting maids, and Bond-women, *What, do you not know* (quoth Poole) *that Agar was cast out of the doors, because she was a bond-woman?*

When Sadolet adhortet him unto the study of Philosophy, giving to it the price above all other studies: Poole answered him, *While all the world was overwhelmed with the darkness of Paganisme, it did excell all other Arts: but since that thick mist was chased away, by the bright beams of the preaching of Christ and his Apostles, and their successors; the study of the sacred Scriptures and Divinity had gotten the palme and chief praise; adding, that Philosophy was now as Tenedos, of whom Virgil writes:*

————— *notissima fama*
Insula, dives opum, Priami dum regna manebant;
Nunc tantum sinus & statio malefida carinis.

A famous Isle of riches, while Priamus Kingdom stood:
Now nothing but a baggage bay, & harbor nothing good.

He used friend'y to admonish a certain Bishop, not to forsake his sheep, but rather leaving Rome to repair home and execute his Office. This Bishop upon a time came unto him, and told him that he was minded to go out of the Citie, for one month, and to visite his sheep, and therefore he did desire that he might depart with his good leave and liking: Poole answered, *I shall take this comfort by your departure, that you shall be beaten the less.*

When Letters were shewed unto him very artificially penned, which one had sent unto a great man, to comfort him for the death of his friends, and to that intent had used all the places of Rhetorick, he read them, and then said; *That he never in all his life had ever read Letters, that could bring greater comfort; for they were such, that no man that*

should

should read them, could be able to keep himself from laughing.

Having heard a certain Preacher of great name, who arrogated much to himself, and did passingly please himself; he was asked what he thought of the man. Poole answered; *Well, but I would that he would first preach unto himself, and then afterward to others.*

When a Nobleman of Rome told him, that he did trust that he should come to his pleasant gardens, which he had sumptuously made, yea thirty years after, and wondred at the beauty of them: Poole answered, *I hope I have not deserved so ill of you, that you should wish me so long a banishment from my heavenly country.*

While he was in the Low Countries, and one day would have gone unto Charles the Emperour, but he could not be admitted to his speech: but two dayes after the Bishop of Arras was sent unto him by the Emperour, to excuse his long stay and desire him to come unto him: Poole said, that he had strange hap, *That whereas he spake daily unto God for the Emperour, yet he was not admitted unto the Emperour to talk with him about a matter belonging to God.*

There was one that was very curious in keeping of his beard, and it was reported that he bestowed every month two duckats upon the trimming of it. *If it be so (said Poole) his beard will shortly be more worth than his head.*

After the death of Paulus Tertius when many Cardinals came unto him, and told him, that if he liked of it, they would make him Pope: *He desired them to look well to it, that they were swayed by no passion of the minde, or did ought for favour, and good will, but refer all their cogitations wholly unto the honour of God, and the profit of his Church; the which onely they all ought especially to have alwaies before their eyes.*

When one of the Cardinals of the adverse faction did one day charge him with ambition, and said that he did untimely and over-hastily seek the Popedom: He answered gravely, *That he thought not the burthen of that great office to be so light, but that he was of the mind, that it was rather to be feared, than desired. As for them which understood not;*

and thought more basely of so great a place, he lamented their ease, and was sorry for them.

When the Cardinall Farnese, and divers others of his friends came unto him, at midnight, to make him Pope, by adoration, he repelled them saying; *He would not have so weighty a matter tumultuously and rashly done, but usually and orderly; that the night was no convenient time therefore, that God loved the light more than darkness; wherefore they should defer it untill the next day, and that then, if it pleased God, it might very well be done.* But this his pious modesty lost him the Papacy.

He used often to say, *Those which would betake them unto the study of the holy Scriptures, (which was as though they would go into the inner and secret part of the Temple) must pass through a low and narrow door: For that no man can attain to the understanding of the Scriptures, that is proud and puffed up with the sharpness of his wit, or excellency of humane learning; but he that bringeth lowliness of minde, and contempt of himself, and yeelds his understanding (as the Apostle saith) captive unto faith.*

Of this also did he often admonish those that would studie the sacred Scriptures, *That they should specially beware that they never went to the reading of them with this intent and minde, that they might dispute of them to shew their learning, and by that knowledge to get them honours and riches; for both purposes were very contrary to this kinde of study. Whereunto ought to be adhibited, first fervent prayers, then a lowly minde, and finally an heart void of all ambition and greedy desire.* Thus far of this good Cardinall.

William Marques of Winchester being asked how he continued of the Councill in the troublesome times of divers Princes; answered, *By being a Willow, and not an Oake.* He would also often say, that he found great ease in this: *That I never sought to rule the roste, and to be the director of others, but alwaies suffered my self to be swayed with the most and mightiest.* As another Courtier of former times said he had borne off many court-storms in dangerous times, *By*
sus-

suffering injuries, and giving thanks for them.

A lusty gallant that had wasted much of his patrimony, seeing Master Dutton a Gentleman in a gown, not of the newest cut, told him that he had thought it had been his great grandfathers gown, *It is so, (said Master Dutton) and I have also my great-grandfathers lands, and so have not you.*

A reverend man my first teacher would often say in the midst of his mirth, *So row is good for nothing save sin only.*

NOW we draw to an end, have a few sayings of merry M. Heywood the great Epigrammatist. When Queen Mary told this Heywood, that the Priests must forgoe their wives: He merrily answered, *Your Grace must allow them Lemans then, for the Clergy cannot live without sauce.*

He being asked of the said Queen Mary, what winde blew him to the Court, answered her, *Two specially, the one to see your Majesty. We thanke you for that, said Queen Mary; But I pray you, what is the other? That your Grace (said he) might see me.*

When one told him, that Pace being a Master of Art, had disgraced himself with wearing a fools Coate, he answered, *It is less hurtfull to the common weale, when wise men go in fools Coats, than when fools go in wise mens gowns.*

When he saw one riding that bare a wanton behinde him, he said; *In good faith Sir, I would say that your horse were over-loaden, if I did not perceive the gentlewoman you carry were very light.*

When a man of worship, whose Beere was better hopped then maulted, asked him at his table how he liked of his Beer, and whether it were well hopped; *Yes by the faith of my body (said he) it is very well hopped: but if it had hopped a little further, it had hopped into the water.*

When one said, that the number of Lawyers would marre the occupation; he answered, *No; for alwaies the more Spaniels in the field, the more game.*

This

This usuall speech of Sir Thomas Moore, both of himself and other Book-breeders, which is also extant in an Epistle of his, I have resolved to close up this part. Book-makers are full wise folk, who pain and pine themselves away by writing, to subject themselves to the censure of such, which in Ordinaries and in Ale-benches will pill and pull them by their words, phrases and lines, as it were by the beards; when some of them are so pill'd themselves, as that they have not one hair of honesty; or to use his own words, *Ne pilum boni hominis*. But these he resembleth to those unmannerly guests, which when they have been well and kindly entertained, flinch away never giving thanks, but depraving and dispraising their courteous entertainment.

Whereas Proverbs are concise, witty, and wise speeches, grounded upon long experience, containing for the most part good caveats, and therefore both profitable and delightful; I thought it not unfit to set down here Alphabetically some of the selectest, and most usuall amongst us, as being worthy to have place amongst the wisest speeches.

CERTAIN



CERTAINE

Proverbs, Poems, or Posies, Epi-
grams, Rythms, and Epitaphs of the
English Nation in former times, and
some of this present age.

A.



- Bow long bent at last waxeth weake.
A high building a low foundation.
A broken sleeve holdeth the arme back.
A Cat may look upon a King.
A Carrion Kyte will never be a good
Hawke.
A close mouth catches no flies.
As good lost as found.
A curre will bite before he barke.
A dog hath a day.
A friend will help at a dead list.
A dog will barke ere he bite.
Agree, for the law is costly.
A fools bolt is soon shot.
A fool and his money is soon parted.
After meat mustard.
A friend is not so soon gotten as lost.
A friend in Court is worth a penny in purse.
A friend is never known till a man have need.
A good man can no more harme, than a sheep.
A goold tale ill told, in the telling is marred.
A good Jack, maketh a good Gill.
A good neighbour, a good morrow.

- A grunting horse and a groaning wife never fails their Master.
 Age and wedlock tames man and beast.
 All is well that ends well.
 A hard beginning hath a good ending.
 A hard fought field where no man escapeth unkild.
 A hastie man never wants woe.
 A hony tongue a heart of gall.
 All is not gold that glisters.
 A leg of a lark is better than the body of a kyte.
 A litile pot is soone hot.
 A shrew profitable, may serve a man reasonable.
 As long liveth a merry man, as a sad.
 As the old cock croweth, so the young followeth.
 A long harvest of a litile corn.
 A low hedg is easily leaped over.
 A man is not so soone healed as hurt.
 A man far from his good, is nigh his harm.
 A man may buy gold too dear.
 A curst dog must be tyed short.
 A flye hath a spleen.
 A man may love his house well, though he ride not on the ridg.
 A man will not lose a hog for a half penniworth of tarre.
 A man will be a man though he hath but a hose on his head.
 As welcome as water into a ship.
 A muffled Cat was never good mouser.
 A light burthen far heavy.
 An old ape hath an old eye.
 A proud mind and a beggers purse goeth together.
 A rousing stone gathers no mosse.
 A young Serving-man, an old beggar.
 A word enough to the wise.
 A young Saint, an old diuell.
 All is well that attends well.
 A man may well bring a horse to the water, but he cannot
 A make him drink without he will.

An ill weed growes apace.
 An old Car laps as much milk as a young.
 A mouse in time may bite a two a cable.
 A piece of a Kid is worth two of a car.
 A penniworth of ease is worth a penny in a mans purse.
 A poore dog that is not worth the whistling.
 As proud comes behind as goes before.
 A proud horse that will not bear his own provender.
 A pound of care will not pay an ounce of debt.
 A scald head is soone broken.
 A false knave needs no broker.
 A scald horse is good enough for a scab'd squire.
 A short horse is soone curried.
 A swine over-fat is cause of his own bane.
 A traveller may lye with authority.
 A wonder lasteth but nine dayes.
 After black clouds clear weather.
 After a storme comes a calme.
 All is fish that comes to net.
 After dinner sit a while, after supper walk a mile.
 All covet, all loose.
 As fit as a pudding for a Friers mouth.
 All shall be well, and Jack shall have Gill.
 All is not gold that glisters.
 All is well that ends well.
 An ill cooke cannot lick his own fingers.
 An inch breaketh no square.
 An inch in a mile is as good as an ell.
 An old dog bitech sore.
 An old sack asketh much patching.
 An unbidden guest knoweth not where to sit.
 As a man is friended, so the law is ended.
 As deep drinketh the goose, as the gander.
 As good to play for nought as work for nought.
 Aske my companion whether I be a thief.
 As I brew, so must I needs drink.
 A white wall is a fooles paper.

As good sit still as rise up and fall.
As soone goeth the young Lamb-skin to the market, as
the old yewes.

All the prooffe of a pudding is in the eating.

Batchelers wives, and maids children be well taught;
Backare quoth *Mortimer* unto his Sow.

Bate me an ace of that, quoth *Bolton*.

Be it better be it worse, do you after him that searcheth the
purse.

The black Oxe hath not trod on his foot.

Bare walles makes giddy huswives.

Better fill a gluttons belly than his eye.

Beggers should be no choosers.

Believe well, and have well.

Better be envied than pittied.

Better children weep, than old men.

Better eye out, than alway ake.

Better fed than taught.

Be as be may is no banning.

Better half a loaf than no bread.

Better late than never.

Better leave than lack.

Better one bird in the hand, than ten in the wood.

Better sit still, than rise and fall.

Better a louse in the pot than no flesh at all.

Better spare at brim, than at bottome.

Better to be happy than wise.

Better coming to the latter end of a feast, than the begin-
ning of a fray.

Better to bow, than break.

Better to rule, than be ruled by the rout.

Better unborn, than untaught.

Better be an old mans darling, than a young mans warking.

Better a bad excuse than none at all.

Between two stooles the tayle goeth to the ground.

Beware of had I wist.

Beware the geese when the Fox preaches.
 Birds of a feather will flock together.
 Black will take no other hew.
 Brags a good dog.
 Blind men should judg no colours.
 Bought wit is best.
 By wisdom peace, by peace plenty.
 Burnt child fire dreads.
 By scratching and biting, cats and dogs come together.

C

Ca after kind.
 Cunning is no burthen.
 Change of women makes bald knaves.
 Change of pasture maketh fat calves.
 Children and fools cannot lye.
 Children and chickens are alwaies feeding.
 Children learn to creepe, ere they can goe.
 Christmas cometh but once a year.
 Claw a churle by the arse, and he shireth in thy hand.
 Close sitteth my shirt, but closer my skin.
 Cloudy mornings turn to clear evenings.
 Cut your coat after your cloath.
 Cust Cowes have short hornes.
 Courting and wooing bring dallying & doing.
 Can lack an Ape be merry when his clog is at his heele.

D

Dare bought, and farre set are dainties for Ladies.
 Dinners cannot be long where dainties want.
 Doe well, and have well.
 Daffe was his errand, but drink he would.
 Dogs barking aloofe, bite not at hand.

E

Enough is as good as a feast.
 Eaten bread is forgot.
 Early pricks that will be a thorne.
 Ever drunke, ever dry.
 Even reckoning maketh long friends.

Every

Every Cock is proud on his own dunghill.
 Every man as he loveth, quoth the good man when he
 kist his Cow.
 Essex stiles, Kentish miles, Norfolk wiles, many men be-
 guiles.
 Every man basteth the fat hog.
 Every man cannot bite the nail on the head.
 Every man can rule a shrew save he that hath her.
 Every man for himself, and God for us all.
 Every one after his fashion.
 Ever spare, and ever bare.
 Evil gotten goods never proveth well.
 Evil gotten, evil spent.
 Evil will never said well.
 Every thing helps quoth the Wren when she pist in the
 Sea.

F.

FAine heart never wonne fair Lady.
 Fare on softly goes far.
 Few Lawyers dye well.
 Few Physicians live well.
 Fast binde, fast finde.
 Fair words, make fools faine.
 Fair words hurt not the mouth.
 Few words to the wise suffice.
 Fish is cast away that is cast into dry pools.
 First come, first served.
 First deserve and then desire.
 Folly it is to spurne against a prick.
 Foul water as soon as fair will quench hot fire.
 Foul in the cradle, proveth fair in the saddle.
 Fools with fair words are pleased.
 Frost and fraud have alwayes full ends.
 Friends sail flyers.
 Forsake not the market for the Tolle.
 Fools set stools for wise folks to stumble at.
 Fools lade the water, and wise men catch the fish.

Give an inch, and you will take an ell.
 Give a dog roft, and beat him with the spit.
 God never fendeth mouth, but he fendeth meat,
 God fendeth cold after cloaths,
 God fendeth fortune to fools.
 God fends meat, the divell fends Cooks.
 Good wine needs no Bush.
 God fendeth the shrew'd cow short horns.
 Good words cost nought.
 Goes much water by the Mill, the Miller knows not.
 Good riding at two ankers, men have told: for if the one
 fail, the other may hold.
 Give gave is a good fellow.
 Good to be mery and wise.
 Great boast small roft.
 Great barkers are no biters.

H

HE that will live in peace and rest, must hear and see
 and say the best.
 Half a loaf is better than no bread at all.
 Half warm'd, half arm'd,
 Happy man be his dole.
 Hast maketh wast.
 He can ill pipe that lacketh his upper lip.
 Hang the bell about the Cats neck.
 He dances well to whom fortune pipes.
 He mends as sowre ale mends in Summer.
 He that will have a Hare to breakfast, must hunt over night.
 He that hath time, and looks for time, looseth time.
 He that is affraid of every grasse, must not piss in a medow.
 He that hopes for dead mens shooes, may go long bare-
 foot.
 He spent Michaelmas Rent in Midsummer Moon.
 He knowes on which side his bread is buttered
 Hold with the Hare and run with the Hound.
 Hungry dogs will eat chury puddings.

He loseth the market for the tolle.

Hunger breaks stone walls.

He that kisses his wife in the market place shall have many teachers.

He will play small game, before he will sit our.

He that goes to sleep with dogs, must rise with fleas.

He that is man'd with boyes, and horst with colts, shall have his meat eaten, and his work urdone.

He loveth well sheeps flesh, that wetteth his bread in the wool.

He laugheth that winneth.

He may ill runne that cannot goe.

He must needs goe that the divell drives.

He must needs swim that is held up by the chin.

He runneth far that never turneth again.

He that commeth last makes all fast.

He that commeth last to the por, soonest wroth.

He that hath an ill name is half hanged.

He that hath plenty of good shall have more.

He that goeth a borrowing, goeth a sorrowing.

He that reckons without his Host must reckon twice.

He that hath but a little, he shall have less and he that hath right nought, right nought shall possesse.

He that is borne to be hanged, shall never be drowned.

He that killeth a man when he is drunk, shall be hanged when he is sober.

He hath need of a long spoone that eateth with the divell.

He that striketh with the sword shall be beaten with the scabberd.

He that buyes a house ready wrought, hath many a pin and nayl for nought.

He that will not when he may, when he would he shall have nay.

He that worst may, must hold the candle.

He that winketh with the one eye, and looketh with the other, I will not trust him though he were my brother.

He

He that playes more then he sees, forfeist his eyes to the King.

He that mischief hatcheth, mischief catcheth.

He that makes himself a sheep, the wolf will catch him.

He is proper that hath proper conditions.

Hold fast when you have it.

Honours shoud change manners.

Home is homely.

Hope well and have well.

Hot love soon cold.

He that will not be ruled by his own dame, must be ruled by his step-dame.

He casts beyond the Moon, that hath pist on a nittle.

How can the sole amble when the hore and mare trot?

Hunger maketh hard beans sweet.

Hunger pierceeth stone walls.

Hunger is the best sauce.

He is happy can beware by others harmes.

He who hath a good neighbour, hath a good morrow.

He that sees his neighbour's house a fire, must take heed to his own.

I.

I Ack would be a gentleman if he could speak French.

If you eate a pudding at home, the dogge shall have the skin.

If every man mend one, all shall be mended.

Ill gotten ill spent.

Ill egging make ill begging.

Ill putting a naked sword in a mad mans hand.

Ill weeds grow fast.

It is ill to set spurs to a flying horse.

In love is no lack.

It is good to hold a candle before the dyvell.

It is better be spited then pitied.

It is better to see a clout then a hole our.

In space cometh grace.

In trust is reason.

It chanceth in an houre that happeneth not in seven year.
 It cometh by kind, it cost them nothing.
 It is bad cloath that will take no colour.
 It is a foue bird that defileth his own nest.
 It is an ill wind that bloweth no man good.
 It is a good horie that never stumbleth.
 It is better kisse a knave than to be troubled with him.
 Ill newes comes too soone.
 It is better to be unborne than untaught.
 I scratch where it itches not.
 It is not good jesting with edge tooles.
 It is better to be a shrew than a sheepe.
 It is easier to descend than to ascend.
 It is evill waking of a sleeping dog.
 It is good fishing in troubled water.
 It is good to beware by other mens harmes.
 It is good to be merry and wise.
 It is good sleeping in a whole skin.
 It is better late than never.
 It is true that all men say.
 It is good to have a hatch before the dore.
 It is hard halting before a cruple.
 It is hard to wive and thrive both in a year.
 It is hard striving against a streame.
 It is ill coming to the end of a feast & beginning of a fray.
 It is too late to grieve when the chance is past.
 It is an easy thing to find a staffe to beat a dog.
 It is ill fishing before the net.
 It is ill healing of an old sore.
 It is merry in hall when beards wagge all.
 It is merry when knaves meet.
 It is not all butter that the cow shites.
 It must needs be true that every man saith.
 It is shaven against the wooll.
 It is hard to teach an old dog tricks.
 Ill luck is good for something.
 It is an ill dog not worth whisteling.

If the Lion skin can be dyed, the Pines may be dyed also:
 It is better to give the fleece than the wool.
 If wishes were Thrushes, then the Jews would eat birds.
 It pricketh behinds that will be a good thorn.
 It is not good to have an oar in every mans boare.
 It will not out of the flesh that is bred in the bone.
 It is good to smile while the Iron is hot.
 I will not buy a pigge in a poke.

Kick not against a prick.
 Kissing goes by favour.
 Keep the Wolf from the dore.
 Ka, me, ka thee.
 Kindness will creep where it cannot goe.
 Keep bayard in the stable.
 King Harry lov'd a man.

Lay no pearle before swine.
 Leave is light.
 Light gains makes a heavy purse.
 Like will to like.
 Litle said soon amended.
 Look ear you leape.
 Little good soon spent.
 Like the guide that led the saying man into the fire.
 Little knoweth the far low what the came both meane.
 Look not too high lest it hurt thine eye.
 Love commeth in at the window & goeth out at the dore.
 Lightly come, lightly goe.
 Love is blinde.
 Love me little, love me long.
 Love me, love my dog.
 Lovers live by love.
 Like master like man.
 Leane not to a broken staffe.
 Look not a given horse in the mouth.

Light a candle before the diuell.
Longs more to marriage then four hundred in a bed.

M. 1201-1211 on 1211

MAny a good Cow hath an ill *Calf* and an ill *milke*.
Many hands make light work.

Many cannot see wood for trees.

Make hay while Sun shines.

Make not a balk of good ground.

Much water goes by the Mill that the Miller knows not of.

Malice never spake well.

Make a pipe of a pigges tail.

Many kinsfolk, few friends.

Many kis the child for the nurses sake,

Many a little makes a mickle.

Many small make a great.

Most master wears the breeches.

Many speak of *Robbin Hood* that never shot in his bow.

Many stumble at a straw and leap over a block.

Many a man talks of little *Iohn* that never did him know.

Misreckoning is no payment.

Measure is a merry meane.

Might overcommeth right.

More afraid than hurt.

My Kill of malt is on fire.

Much would have more.

Much cry and little wool.

More haste worst speed.

Y. 1211-1221 on 1221

NO longer pipe, no longer dance.

Need hath no law.

Need maketh the old wife true.

Never pleasure without repenrance.

No dearth but breeds in the horse manger.

No man loveth his fetters, be they made of gold.

No man ought to look a given horse in the mouth.

No woman seeks another in the even which hath not be-

fore been there.

Q. 2 Neer

Neer is my petticoat, but neerer my smock.
 No smoke without fire.
 No pany no Pater-noster.
 Nothing hath no favour.
 Nothing is impossible to a willing heart.
 Nothing venture, nothing have.
 No butter will stick on his bread.
 No fence for all tongue.

Of a good beginning cometh a good end.
 One may see day at a little hole.

Our title in deck.

Opportunity maketh the thief.

Oportunity is whoredoms bawd.

Of a ragged colt cometh a good horse.

Of little meddling cometh great ease.

Of sufferance cometh ease.

One ill weed marreth a whole pot of pottage.

One ill word asketh another.

One good turn asketh another.

One shrewd turn followeth another.

One Swallow maketh not Summer.

Nor one Woodcock a Winter.

Out of sight, out of minde.

One begger is woe that another by the dore should goe.

One bird in hand is better than two in the bush.

One beateth the bush another catcheth the birds.

One scabbed sheep will marre a whole flock.

Old men and far travellers may lye by authority.

Once an use and ever a custome.

Out of debt out of deadly sinne.

Old birds are not caught with chaffe.

P.

Poor and proud, lye lye.

Pain is forgotten where gale follows.

Penny wife and pound foolish.

Pride goeth before, and shame cometh after.

Pride will have a fall.
 Proffered service stinketh.
 Prove thy friend ere thou have need.
 Pusse not against the vvind.
 Peevish pittie marres a Citie.
 Praise a faire day at night.
 Pouring oyle into the fire is not the vvay to quench it.

R

Reckoners without their host must reckon twice.
Rome was not built in one day.
 Rowling stones gather no moss.
 Remove an old tree and it will dye.
 Rub *Peter* to pay *Paul*.

S

Save a thief from the gallowes, & hee'l cut your throat.
 Saying and doing are two things.
 Seldome cometh the better.
 Seldome scene is soone forgotten.
 Self doe, self have.
 Shame in a kindred cannot be avoyded.
 Shame take him that shame thinketh.
 Shamefull craving must have shamefull pay.
 Set a begger a horseback, and he will gallop.
 Small pitchers have wide eares.
 Short shooting looseth the game.
 So many heads, so many wits.
 Soft fire maketh sweet meat.
 Somewhat is better than nothing.
 Stumble at a straw, and leape over a block.
 Soone gotten, soone spent.
 Soone hot, soone cold.
 Soone crooks the tree that good *Camerill* will be.
 Soone ripe, soone rotten.
 Soone it pricketh that will be a thorne.
 So long goes the pot to the water, that at length it comes
 home broken.
 Spare to speak, spare to speed.

Speak fair and think what you will.
 Spend, and God will send.
 Store is no fore.
 Struggle not against the stream.
 Such a Father such a Son.
 Such beginning, such end.
 Such lips, such pettece.
 Such welcome, such farewell.
 Such Carpenters, such chips.
 Sweet meat will have sowre sauce.
 Stop two gaps with one bush.
 Spare at the brim rather than at the bottome.
 Spare and ever bare.
 Still Sow eats all the drasse.
 Such a one hath a good wife if a wise man had the keeping it.

Take time when time cometh, least time steale away.
 Take heed is a good reede.
 Three hungry meales makes the fourth a glutton.
 Threatned folkes live long.
 There is no woe to want.
 Tales of *Rebbin, Hood* are good for fooles.
 That one will not, another will.
 The burnt child dreads the fire.
 That the eye seeth not, the heart seeth not.
 That penny is well spent, that saved is great.
 The begger may sing before the chiefe.
 The eye of the Master makes the horse fat.
 The best cart may overthrow.
 The best is best cheap.
 The belly thinks the throat is cut.
 The blind ease many a flye.
 The blind lead the blind, and both fall into the ditch.
 The Cat knoweth whose lip she licketh well enough.
 The Cat would eat fish, and would not wet her feet.
 The Crow thinketh her own birds fairest.
 The fewer the better fare.

The Foxe fareth well when he is cuffed.
 The greatest talker is the least doer.
 The greatest Clarks be not the wisest men.
 The greatest Crabs be not the best.
 That groat is ill say'd that finances the matter.
 There is craft in drawing.
 Takes pepper in the nose.
 The weakest goes to the wall.
 The pot goes so oft to the water, at last comes broken home.
 The wife and the sword may be shewed, but not lent.
 The Cockold is the last that knowes of it.
 The end makes all equal.
 The greatest Cause is not the sweetest vale.
 Thoughts be free from toll.
 Trust is the Mother of deceit.
 The gray Mare is the better horse.
 The lame tongue gets nothing.
 The early bird catcheth the worme.
 There longs more to wedding than four bare legs in a bed.
 The K. of good fellowes is appointed for the Q. of beggers.
 To have a stomach and lack meat, to have meat and lack a
 stomach, to lye in bed and cannot rest, are great mis-
 ries.
 The proove of a pudding is in the eating.
 The more knave the better lucke.
 Two hands in a dish and one in a purse.
 The envious man shall never want woe.
 The sluggard must be clad in rags.
 The fairest rose in the end is withered.
 The highest tree hath the greatest fall.
 The young cock groweth as the old heareth.
 The keyes hang not all at one mans girdle.
 The longer East, the shorter West.
 The longest day hath his end.
 The low stake standeth long.
 The more in the knife the speed.

The more the merrier.

The more thy years, the nigher thy graves.

The more ye stir a turd the worse it will stink.

The nearer the Church the farther from God.

The new broome sweepeeth cleane.

The parish Priest forgetteth that ever he hath been holy
vwater Clarke.

The rough net is not the best catcher of birds.

The shoe vvill hold vvith the sole.

The still iowv catcheth up all the drasse.

The tide stayeth for no man.

There be more vvaies to the vwood than one.

There is difference between staring and stauke blind.

They must hunger in frost that vvill not vvake in heate.

They that be in hell vveen there is no other heaven.

There is falshood in fellovvship.

There is no toole to the old foole.

They that are bound must obey.

Three may keepe counsell if tvv be avvay.

Time lost vve cannot vvinne.

Time stayeth for no man.

Touch a gald horse on the back, and he vvill kick.

Too much of one thing is good for nothing.

Tread a worme on the taile, and it must turne again.

Truth shameth the divell.

Two eyes can see more than one.

The sea hath fish for every man.

There is no fishing to the sea, nor service to the King.

'Tis better to sit still, than rise to fall.

Theres more waies to the wood than one.

Theres more Maids than Maukins.

Theres no fence for ill fortune.

Theres no weather ill, when the wind is still.

The Fayre lasts all the year.

The posterne dore makes thief and whore.

They hardly can run that cannot goe.

Two anons and a by and by, is an houre and a halfe.

That

That's bred in the bone will never out of the flesh.
The horse that is next the Mill, carries all the grist.
Two false knaves needs no broker.
Two heads are better than one.
The counsell thou wouldst have another keepe, first keepe
it thy self.

WH can have no more of the cat but her skinn.
What is a workman without his tooles?
What the heart thinketh the tongue speaketh.
When the belly is full the bones would be at rest.
When the head akech all the body is the worse.
What some win in the Hundred, they loose in the Shire.
When the Iron is hot strike.
When the pig is proffered, hold up the poke.
When the skye falleth we shall have larkes.
When the steed is stolne shut the stable dore.
When the Sun shineth make hay.
Where shall a man have a worse friend than he brings
from home.
When thy neighbours house doth burne, be carefull of
thine owne.
When thieves fall out, true men come to their goods.
Where nothing is, a little doth ease.
Where nothing is, the King must lose his right.
Where saddles lack, better ride on a pad, than on the horse
bare back.
Where be no receivers there be no thieves.
Where nought is to vend with wise men flee the clog.
Where the hedge is lovvest, men may soonest over.
Where wine is not common, Commons must be sent.
While the grasse groweth, the horse starveth.
Without hope the heart would breake.
Who is worse shod than the shoemakers wife.
Who lacketh a stock, his gain is not worth a chip.
Who medleth in all things, may shoe the gossings.
Whom weale prieks, sorrow comes after and licks.

Who so hold as blind Bayard.
 Who so deafe as he that will not heare?
 We sometimes scratch where it itches not.
 Who is so blind as he that will not see?
 Who so that knew what would be deare, should need be
 a Merchant but one yeare.
 Who weddeth ere he be wise, shall dye ere he thrive.
 Wille will have wile, though will woe winne.
 Winne Gold and weare Gold.
 Wishers and woulvers be no good housholders.
 Wit is never good till it be bought.
 Who that may not as they would, will as they may.
 Winters thunder makes summers wonder.

YLl gotten ill spent.
 Ynough is as good as a feast.
 Young Saint old divell.
 You are as seasonable as snow in summer.
 You could not see the wood for trees.
 Young men may dye, but old men must dye.
 Young Cocks love no coopes.
 Ye had as lief goe to mill as to Masse.
 You cannot fete well but you must cry roft meat.

Poems.

Who is worse than the
 Who lacketh a flock, his
 Who meddeth in all
 Whom weale blesseth,



P O E M S.



The dignity of Poetry much hath been said by the worthy Sir *Philip Sidney*, & by the Gentleman which proved that Poets were the first *Politicians*; the first *Philosophers*, the first *Historiographers*. I will onely adde out of *Philo*, that they were Gods own creatures; vvh^o in his *Book de Plantatione No^a*, reporteth, that when he had made the whole Worlds Mass; he created Poets to celebrate and set out the Creator himself, and all the Creatures; you Poets read the place and you will like it. Howsoever it pleaseth the *Italian* to censure us, yet neither doth the Sun so far retire his chariot from our Climate, neither are there less favourable aspects betweene *Mercury*, *Jupiter*, and the Moone, in our inclination of Heaven, if Poets are *Fato*, as it pleased *Socrates*, neither are our Poets destitute of *Arte* prescribed by reason, and grounded upon experience, but they are as pregnant both in witty conceits and devices, and also in imitation, as any of them. Yea, and according to the Argument excell in grandity and gravity, in smoothness and propriety, in quickness and briefness, So that for skill, variety, efficacy and sweetness, the four materiall points required in a Poet, they can both teach and delight perfectly.

This would easily appear if any lines were extant of that worthy *British Lady Glendia Rufina*; so commended by *Martial*; or of *Gildas* which *Lilius Giraldu* saw in the libraries of *Italia*, or of old *Chridmon* who by divine inspiration about the year 880. became so divine a Poet in our

English tongue, that with his sweet verses full of compunction, he withdrew many from vice to vertue, and a religious fear of God: or of our *Claudian Clemens* one of the first founders of the University of *Paris*: and both most clearly appear to all that can judge by many learned Poems published in this our learned age. But whereas these latter are in every mans hand, and the former are irrecoverable, I will only give you a taste of some of middle age, which was so overcast with dark clouds, or rather thick fogges of ignorance, that every little sparke of liberrall learning seemed wonderfull: so that if sometime you happen of an uncouth word, let the time entreate pardon for it, when as all words have their times, and as he saith:

—*Vicinis semperque licet hic,*

Signatum prasente nota procedere nomen.

We will begin with *Ioseph* of *Esacster*, who followed our *K. Richard* the first, in his waeres, in the holy land, celebrated his acts in a booke called *Amicobaiidos*, & written *Dares Phrygius* so happily into verse, that it hath been Printed not long since in *German*. under the name of *Cornelius Nepos*.

The passing of the pleasant river *Simois* by *Troy*, and the encounter between the waves of the sea, and it, at the dis-emboging, or inlet thereof, he lively setteth forth thus.

Proxima rura rigans, alia peregrynus ab orbe

Visurus Troiam Simois, longoque meatus

Emernisse voluit, ut per tot regna, tot urbes

Exeat: aquoribus tandem Troianus in undas.

Dumque indefesso miratur Pergama: tesa

Lapsurum suspendit iter, stuprumque moratur.

Tardior & totum completi destinat urbem:

Suspensus infensus aquis volentior instat.

Nereus, atque annem cogens procul iram inonem.

Proximus accedit urbi, non cedere credas

Quis propior, sic alter his concurrendis:

Sic crebras iterant vides, sic ingruiscent.

You may at one view behold mount *Ida* with his trees & the country adjacent to *Troy* in these few lines, as in a most

pleasant prospect presented unto you thus, by the said Joseph:

*Hand piceul incumbens intercurrentibus arvis
Idæus consurgit apex, vetusicola montis
Silva vires; vernal abies proceræ, cupressus
Flebilis, interpres laurus, vaga pinus, oliva
Concilians; cornus venatrix, fraxinus audax
Stat comitis patiens ulmus, nunquamque senescens
Cantatrix buxus: paulo proclivius arum
Ebria vitis habet non designata latere
Caner. colam possit Phœbum, vicinus aristas
Pregnantes fecundat ager, non plura Falernus
Vina bibit; non tot pascit Campaniam mæstæ.*

A right woman and Lady-like disdain may be observed, in the same Author, where he bringeth in *Pallas*, mating dame *Juno* with modest disdainfulness before *Paris* in the action of beauty, a matter of greatest importance in that sex, after this manner of reply.

*Magna parens superum, nec enim nego; magna Tonantis
Nupta, nec invidio; meritum Paris inclite, nostrum
Si quod erat carpsit: testor freia, testor Olympum,
Testor humum, non armatas in prælia lingua
Credideram venisse deas: hac parte loquacem
Erepto sexum, minus hic quam samina possum
Martem altum didici, victoria sada ubi victus
Plus laudis victore feret, nostrisque trophæis
Hic hand notus honos. Sed quo regina deorum
Effatu tendis? Dea sis, cedo imo Deorum
Maxima non dextra sorori sceptrum potentia
Partitæ Iovem certatim venimus, illa
Illa habeat, qua se ostentat.*

In the commendation of Britain, for breeding martial men, and praise of the famous King *Arthur*, he sing in his *Antiocheids* these which only remain out of that work.

*Inlyta fulsa
Posteritas ætibus tanti, tot d. vor alumnus
Tot secunda vitæ, premere quæ viribus orbem
Et fama vetores. Hinc Constantinus adaptus*

Imperium, Romam tenuit, Byzantium auxit.
 Hinc Senonum ductor capisq; Brennus urbe.
 Romuleas domus flammis ustrictibus arces
 Hinc & Scavia sacus, pars non obscura summis
 Civilis, Magnum solus qui mole soluta
 Obsedit, meliorque stetit pro Casare murus.
 Hinc celebri sacro salies floruit ortu
 Flos regum Arthurus, cuius pamen acta stupori
 Non micuere minus, totius quod in aure voluptas
 Et populo plaudente favus. Quacumque priorem
 Inspice, Pellam commendat fama Tyrannum,
 Pagina Casaros loquitur, Romana triumphos,
 Alciden domitis atollit gloria monstros.
 Sed nec pinctum corylli, nec sidera solem
 Aequant, Annales Graior, Latiosque revolve.
 Prisca parem nescit, equalem postera nullum
 Exhibitura dies. Reges supereminet omnes:
 Solus, prateritis melior, majora e futuris.

If a painter would portraite di vells, let him paint them in
 his colours, as Felix the old Monke of Crowland depaint-
 ed the bugges of Crowland in his verses, and they will
 seeme right hel-hounds.

Sunt aliqui quibus est crinis rigidus, caput amplum,
 Frons cornuta, gena distorta, pupilla cornicans.
 Os paulum, labra surgentia, dens praecursus,
 Et quibus est crinis quasi seta, caput quasi truncus,
 Frons quasi cera, gena quasi pix, oculus quasi carbo,
 Os quasi sporta, labra quasi plumbum, dens quasi buxus.
 Sunt alii quibus est vultus gibbosus & acer,
 Nasus curvatus & sedus, & auris acuta,
 Et grandis cervix dependens & macilenta,
 Caput & barba rigens, tons & gena pallens,
 Nasus & auris olens, vertex & incipiens barrens.
 Et sunt per plures qui crine videntur adusto,
 Fronte truci, naso praegrandi, lumine terro,
 Faucebus horrendis, labris pendensibus, ore
 Ignivomo, vultu squamoso, vertice grosso.

Dente

*Dente ferro, mento peracuo, gutture ranceo,
Pelle nigra, scapulis contractis, ventre rapaci,
Costus mobilibus, Lumbis ardentibus, auris
Candatis, genibus nodatis, cruribus unctis.*

*Plantis aversis, talisque tumentibus: Et sunt
Nonnulli, quibus est non horrida forma, sed ipse
Horror, cum non sine scelerati, sed scelus ipsum.*

He did seeme also a good Poet in his age, which described
a great battaile between the Danes & the English; thus:

*Eminus in primis hiberni grandinis instat,
Tela volant, sylvas hastarum fragmina frangunt;
Mox ruitur propius, praescinditur ensis ab ense
Conculcatur equus ab equo, ruit hostis in hostem.
Hic effossa irasit hostili viscera ferro,
Hic jacet exanimis fusa cum sanguine vita.*

*Hic pedis, ille manus, hic pectoris, ille l. certi
Vulnere damnatus rediitum propensit in anem.*

If he which scaped together the fragments of an ancient
Poets, had hapned on the verses following, written to a
Bishop of Norwich, haply he would have inserted them.

*Magnus Alexander bellorum saepe procellus
Immixtus fregit studiis, Socratesque studendi
Continuum solitus interrupisse laborem
Thyreici tremulis humeris sollicitus hordeis
Cedit Atlas anxi, cunctis scriptor ab ense
Iulius abstinuit, invitum saepe quiescit.*

*Achides, vigilans molli lyra flexit Achillem
Tu quoque ingenti patria graviter que diuque
Expectate parens, sibi quem vianda maritum
Jam Pastoralis Norwichei populi possit.*

John Hauvill a Monk of S. Albans made this good and
godly invocation before his poem, comparable with ma-
ny of the later brood.

*Tu Cyrrha latens nostra Deus supplicementi
Eloqui vorem, sicut insigne labellum
Distillaque fides, quod addam pallidum auris
Ecce Tagus, aut sitiens admotus Tantalus undam.*

*Dirige quæ timide suscepit dextera, dextram
Audacem pavidamque iuva, tu mentis habenas
Fervoremque rege, quicquid dictaveris oris
Spiritus ardidior, oleum suffunde favoris,
Tu patris es verbum, tu mens, tu dextera, Verbum
Excediat verbum, mens mentem, dextera dextram.*

Leslie and superficial schollers which thrust the day forward with their shoulders in the Unversity, and return as wile as they came thither he describeth in this sort.

*Hi sunt qui statim veniunt, statimque recedunt,
Et Bacchi sapiunt, non Phœbi pœula, Nysa
Agmina, non Cirræa, Phœbo Bacchoque ministrant,
Hoc plenis illo vacui.*

The old Ale-knights of England were well depainted out of him, in the Ale-house colours of that time, in this manner.

*Iamque vagante scypho, discincto gutture was heil
Ingeminant was heil; labor est plus perdere vini.
Quam sitis, exaurire mecum vehementius ardent,
Quam exaurire sum.*

The same John Hau. II when he would signifie whatso-
ever envy had wrought against Troy, the Romans verue
had repaired, sung briefly.

*Si quid de culmine Troje
Diminuit llvor, virtus reparavit, ut arbi
Hic urbem r apuit, hac orbem re adidit urbi.*

Passionate are these verses upon the death of *R. Richard*
the first penned by one *Gaulfrid*.

*Neustria sub clipeo Regis defensa Richardi
Indefensa modo castro testare dolorum.
Exundant oculi lacrymas, exterminet æra
Pallor, sonnet digitos caritura, eruentet
Interiora dolor, & verberet æra clamor;
Tota peris ex morte sua, mors non fuit ei
Sed tua, non una, sed publica mortis imago.
O Veneris lacrymosa diss, o fidus amarum.*

And after a few verses: he speaking to Death, addeth in
commendation of that Prince.

*Nihil addere nouerat ultra;
Ipse fuit quicquid potuit natura, sed istud
Causa fuit quare rapuisti res pretiosas,
Eligis, & ules quasi dedignata relinquis.*

These former verses were mentioned by Chaucer our Eng-
lish Homen in the description of the Iodaine stire and
Panickall feare, when Chanteclere the Cock was carried a-
way by Reynold the Fox with a relation to the said *Galfride*,

The silly widow and her daughters two

Herd the bennes cry and make ado.

And out at the dore ftert they anon

And saw the Fox toward the wood ygon,

And bare upon his back the Cock away,

And cryed out harow and well away,

Aha the fox, and after him they ran,

And eke with staves many other man.

Ran Coll our dogge, Talbot and eke Garland,

And Malkin with her distaffe in her hand,

Ran Cow and calfe and eke the very hogges,

For they so sore affraid were of the dogges,

And shouting of men and of women eke,

They ran so her hert thoughts to breake.

They yellen as fends do in hell,

The Duckes cried as men would them quell,

The Geese for feare flew over the trees,

Out of the hives came swarmes of Bees.

So hideous was the noise, ah benedicite,

Comes Lacke Straw, ne b's mirney

Ne made neuer shoute as halfe so shrill,

When that they would any Fleming kill?

As that day was made upon the Fox,

Of brasse they blew the trumpes and of boxe,

Of horne, and boxe; i which they blew and pouped,

And therewith they striked and shouted,

It seemed as though heaven should fall.

O Gausfride here master soveraigne,
 That when the worthy King Richard was slaine
 With shot, complainedst his death so sore,
 Why no had I now thy science and thy lore?
 Thy Friday for to chide as did ye,
 For on a Friday shortly slaine was he,
 Then would I shew you how that I could plaine,
 For Chamecleere is drea and for his paine,
 Great such he, And lamentation,
 Was never of Baudes made when that Troyen
 Was won, and Pri thus with his bright sword,
 When he hent King Pri m by the beard,
 And slough him (as saith Eneidos)
 As made all the hennet in the cloor,
 When they lost of Chamecleere the fight
 But soveraignly dame Portelos bright,
 Well louder than did Haste ubals wife,
 When that her husband hath lost his life,
 And that the Romans had brent Carthage,
 She was so full of torment and of rage,
 That wilfully into the fire she stert,
 And brent her self with a steadfast heart,
 O wofull Hennes right so cried ye,
 As when that Nero brent the city
 Of Rome, cryed the Senators widen?
 For that her husbande should lose her life.

These may suffice for some Poeticall descriptions of our
 ancient Poets; if I would come to our time, what a world
 could I present to you out of Sir Philip Sidney, Ed. Spe-
 ar, John Owen, Samuel Daniel, Hugh Holland, Ben. Jon-
 son, Thomas Chapman, Micha. Drayton, George Chapman,
 John Marston, William Shakespeare, and other most pre-
 gnant wits of these our times, whom succeeding ages may
 justly admire.



Epigrammes.



IN short and sweet Poems framed to
praise or dispraise, or some other
sharpe conceit which are called *Epigrammes*, as our countrey-men
now surpass other Nations, so in for-
mer times they were not inferiour, if
you consider ages, as the indifferent
Reader may judge by these.

In the darke mist of all good learning, about 800. years
since, in commendation of the godly King Saint *Oswald*,
was made this.

*Quis fuit Alcides? quis Caesar Julius? aut quis
Magnus Alexander? Alcides se superasse
Fertur, Alexander mundum; sed Julius hostem,
Se simul Oswaldus, & mundum vici, & hostem.*

To the honour of *Elfred* a noble Lady, which repaired
Darby, Chester, Warwick, &c. I have found this.

*O Elfreda potens, o terror virgo virorum,
Vixit natura nomine digna viri;*

Te quo splendidior fieres, natura puellam,

Te probitas fecit nomen habere viri.

Temerare decet, sed solum nomina sexus:

Tu Regina potens, Rex quo trophaa parans.

Iam nec Casarei tantum meruisse triumpho,

Casare splendidior virgo, virago, puges.

This also may here have place, which *William Conqueror*:
Poet made to him when he had obtained this Realme.

*Casarem Caesar tibi si natura negavit,
Hanc Williclme tibi stella comata dedit.*

It may seeme he alluded to the baldnes of *Julius Caesar*, who for that cause used a *Lawrell Garland*, to the *Comete* appearing before his conquest of this Kingdome, positing the same as it was thought, and to the manner of the *French* in that time: among whom long bushie haire was the signal marke of Majesty, as *Agathias* noteth, when as all subjects were rounded, and the Kings only long haired. Which custome continued among the *French* Kings, untill *Peter Lombard*, Bishop of *Paris*, dissuaded them from it, and among ours, as appeareth by their scales untill King *Henry* the fifth.

The happy success of *English* and *Normans*, with the cowardly flight of the *French*, at *Nugent* 1109. in the time of King *Henry* the first, was thus expressed;

Henricus regum rex & deus, abstulit alios

Francigenis animos, Ludovicum namque Nugenti

Rex regem campo magnum major superavit:

Præposuere fugam bellis, calcaria telis

Galli præcipites: fama spoliisque positos

Laurea Normanos, & laus æterna coronat;

Sic decus iste ducum, sic corda tumentia pressit;

Oraque Francorum superba mutis coegit.

Alaude, daughter to *Malcolm* King of *Scots*, a woman of rare piety, buried at *Westminster*, to which Church she would come daily barefoot, while the Court lay there, had an excellent *Epigramme* made to her commendation, whereof these four verses only remain,

Prospera non lacrim fecere, nec aspera tristem,

Aspera risus erant, prospera terror erant.

Nam decor effecit fragilem, non sceptrum superbam,

Sola potens humilis, sola pudica decens.

No bad Poet was he which wrote to the honour of *Adeliza*, second wife to King *Henry* the first, who was daughter to the Duke of *Brabant* and sister to Lord *Joscelin* of *Lovain*, from whom the *Percies* Earls of *Northumberland* descended.

Anglorum Regina tuos Adeliza decores

Ipsa referre parans Musa stupore riget.

Quid

Quid Diadema tibi pulcherrima? quid tibi gemmas?

Pallet gemma tibi, nec Diadema nitet.

Deme tibi celsus, cultrum natura ministrat, liquet intus.

Non exornari forma: beata potest.

Ornamenta cave, nec quicquam luminis inde

Accipis, illa micant lumine clara tuos.

Non puluit modicas de magnis dicere laudes.

Nec pudeat dominam te precor, affinis vana

Mundo daughter to King Henry the first, and mother to

King Henry the second, happened on as good a Poet, who

honoured or flattered her with these Epigrammes.

* Augustis Patribus augustior orta Matbildis,

Qualibet in laudes ora diserta vocas.

Sed frustra, quia nemo tibi preconiis solvet

Qua genus, & mores, formaque digna petunt.

Vna loqui te lingua potest? qua laudis opima

Materia linguis omnibus una parat?

* Filia prateritis, præsente unpra, futuri

Mater regis, habes hoc speciala tibi.

Aut vix aut nunquam reperitur femina qua sit,

Hec eadem regum filia, nupta, parens.

Nec tua nobilitas est à te capta, nec in te

Desinit, & post te vivit, ut antea fuit.

Nec in degeneras revera filia maritis.

Talem te genuit, qualis & ipsa fuit.

Casti pudicam, provida cautam, pulchra decoram.

Larga tulit largam, religiosa piam.

Es rosa de radice rosa, de religione

Religio, pietas de pietate fluit.

* Sic mores Regina tuos componis, & attus,

Vt sit in his iusto plusve, minusve nihil.

Quippe nocere potes, non vis: Offenderis, ultro

Condonas, Cernis tristia, compararis.

Vis dare, non differis: Vis parce vivere, nescis.

Si loqueris, multum sermo nitore habet.

Sit sacras, rigor affe, sit idem, risus bonastus;

Oras, orantis, statibus, ora modestas

Intus simplicitas mens em, foris oras honestas

Vultum, grata quidem singula, plisque simul.

But among all our old Epigrammatists all commendation is carried away by old Geoffrey Prior of Wincheſter, who lived Anno 1100. which Citie hath brought forth so many excellling in Poeticall facultie, not only in former ages, but also in latter, one of the worthy Colledge there, that the very *Genius loci* doeth seeme Poeticall. Out of his Epigrammes first imparted to me by the right learned Master Tho. Allen of Oxford, I will here impart a few unto you.

To one that would know how long he should learne, he writeth thus.

Discendis, Damiane, modum te querere dicunt.

Discas dum naseas, sit modus iste tibi.

That the contempt of fooles is not to be respected.

Contemptum stulti contemnere, Dardiane, tam est,

Contemni a stulto dedecus esse nego.

Against pride in prosperity.

Extollis noli quoniam te fortuna beavit,

Pomponi, hac eadem qua leuia, ipsa promittit.

Against such as teach well, and live not accordingly.

Multa Solon, sed plura Caro mea verba docetis,

At nemo vestrum quanta docetis, agit.

To one which had eaten stinking meat,

Druse, comediſti quam miſſi Siluius hircum,

Vel tibi non natus, vel tibi natus vlet.

He teacheth us to relye upon firme and sure supports, lest we fall to the ground with them in this.

Non est securus super iocundantia fulens:

Iungere labenti, labitur ille, ruis.

That we must look for like measure, if we do not as we would be done unto, he admonisheth all under the name of *Albins*.

Juriga, clamor tibi gloria, gloria tibi an-
Et facis & dicta manibus; unde novus
Expedit tibi quibus facis, tibi, quod a ne finis
Nam quem tu latis, te ferit ille libens.
 Youth which in their haughty hearts, reject the advise
 of old men, he adviseth thus.

Pannorum veterum facile comenitur usus,
Non sic concilium Posthumianis, senum.
 The vanity of them which vaunt of their ancient nobility,
 and have no nobility in themselves, he thus caneth.

Strenua a continuas recitas ex ordine patres,
Quis nisi tu stolis, Rufule, quid recitas?
 That there was no contending with him who with mis-
 sive bribes can prevail against Justice.

Missilibus Dacorum in Africam recessis,
Non sine missilibus, Dacorum, tuis
 The common proverb, *Love me, I will love thee*, he thus ad-
 vises us to observe.

Ma tanquam sapimus se diis amari, Trebat,
Et quos totas ante domos furoris teris:
Sed hinc perfectus sodas, et amant amari,
Noli potius nascenti dote te socium.
 Against hooked gifts which draw others.

Multa mihi donas, vercor ne multa requiras,
Nolo mihi donare, Antee, prepetas.
 Against one that sought a benefice, and would teach be-
 fore he could teach.

Qua docem scilicet quare Plotinus & alius
Quare qua doceris, non ea qua doceris.
 Against a covetous wretch.

Oro tibi vivas Nasidius d. u.
 Against one that would care of others, and do nothing
 himself.

Exegi monumentum, quod non solvet oblivio
Quod non solvet oblivio, quod non solvet oblivio
 Against one that would care of others, and do nothing
 himself.

Exigis à nobis quem non merearis honorem;

Mirum est quod non das, id tibi velle dari.

Against an Abbot that would defend his Monks from others, but worry them himself.

Tollit ovum de faucibus lupi pensare molossus;

Epi amque lupo ventre recondit ovum.

Tu quoque, Scova suos pradone tueris ab omni,

Vnus prado tamen perdis ubique tuos.

Oae amidst the warres between King Stephen and Henry the second, commended the same Henry in these verses.

Prælia quanta movet Stephanus, moveat volo, namque

Gloria nulla foret si prælia nulla moveret:

Tu contra Stephanum, cui copia multa virorum,

Duxisti paucos, cur paucos? gloria major

Est, multas parvis, quam paucos vincere multis.

At the same troublesome time, and as it were desolation of England, were written to the same Henry as it were in a Prosopopeia of England.

Dux Henrico nepos Henrici maxime magni;

Anglia tota ruo, nos jam ruo tota ruina, &c.

Vpon two fearefull sights of the French, one at Vermil, the other at Vendosme in the time of King Henry the second, one made this:

Gallia fugisti bis, & hac sub rege Philippa.

Nec sunt sub medio facta pudenda duo.

Vernolunum sumis testem fuga prima, secunda

Vindocinum, noctem prima, secunda diem.

Nocte fugam primam celerasti, mane secundam,

Prima pavore fuit, vique secunda fuit.

When one had flattered William Longchampe Bishop of Ely, the onely powerfull man of England in his time, with this blandition:

Tam bene, tam facile tu magna negotia tractas,

Vi dubium reddas sis homo, sive deus.

Giraldus Cambrensis, a man well born, and better secreted, of that house from whence the Giraldines of England are descended, and secretary to King John, played upon these verses

Verres, and that Bishop. after he was apprehended in wome and
attire flying out of the Realme.

Tam male, tam temere, tam super omnia trahar,

Vt dubium reddat bellua sis, vel homo.

[*Sic cum sis minimus, tentas majoribus uti,*

Vt dubium reddas simia sis, vel homo.

He that made the verse following (some ascribe it to that
Giraldus) could adore both the sun rising and the sun setting,
when he could so cleanly honour King Henry the second then
departed, and King Richard succeeding.

Mira cano, Sol occubuit, nox nulla sequuta.

Great was the commendation of *Macenas*, who when he
could do all with *Augustus*, yet never harmed any, wher-
upon in an Elegie upon his death, *Pedro Alb. nevanno* writ-
teth.

Omnia cum posses, tanto tam carus amico,

Te sensit nemo posse nocere tamen.

Which commendation King Henry the eighth gave to that
worthy Duke of Suffolke, Charles Brandon, who never used
the Kings favour to the hurt of any. And the same Giraldus
testified the like of King Henry the second, in this verse, very
effectually:

Glorior hoc uno, quod nunquam vidimus unum,

Nec potuisse magis, nec nocuisse minus.

These also following are referred unto him.

Vive Deo, tibi mors requies, tibi vita labori,

Vive Deo, mors est vivere, vita mori.

These following were likewise written by him against
lewd love.

Nec laus, nec probitas, nec honor superare puellam,

Sed Veneris vitium vincere laudis opus.

Vix melius sapiens, melius vix strenuus esse,

Si Venerem superes, istud & istud eris.

Noli castra sequi Veneris, sed castra Minerva,

Hac docet, illa furit; hac juvas, illa nocet.

Cum sit amor vetitus, vetiti malus actus amoris,
 Si malus, ergo nocet, si nocet, ergo fuge:
 Cujus capta timor, non um scelus, exitus ignis;
 Tu fuge, tu reprobis, tu mendando cive.

Why the Sun appeareth ruddy and as it were blusht at
 his first rising, Alexander Nectham, sometime Prior of Chren-
 cester rendreth the cause thus.

Sol vultu roseo rubicundus fulget in ortu,
 Inceste noctis falli a pudore pudoris.
 Nempe rubore suo tot damnat damna pudoris,
 Cernere tot Phœbum gest a pudenda pudet:
 Tot blandos nexu, tot suavia pressa labellis,
 Tot misera Venenis monstr a novella videt.
 Frigida quod nimium calcat lase va semetipsum,
 Ignis quod gelido serveat amne, stupet.

Of the fiery colour of the planet Mars, and the spots in
 the Moon he giveth this reason,

Mars Venereis secum depressam frangit mariti
 Erubuit, superest stans ille rabor.
 Sed cur Luvæ facies fustata videtur?
 Quæ vulni damnat, furta videre solet.
 Adde quod Ecclesiam Phæbe, macula nota culpam
 Signat, habet maculas utraqve Luna suas.

If you will read carping Epigrammaticall verses of a Dan-
 ham Poet against Ruffe the Prior, here you may have
 them.

De sese, de calvo, de delirante Radulpho.
 Omnia monstr a cano, nil nisi vera tamen:
 Imputat errores aliis semper, sibi nunquam,
 Est alius Argus, Tyroesque sibi.
 Non vult esse bonus, sed vult bonus esse videri;
 Est ovis externus, internusque lupus.
 Sui vitæ, canis officio vulpecula fraude,
 Membra lepus, passer renititur, ore lupus.

*Talis qui demon nunquam poterit nisi morbo
Esse bonus, postquam desinat esse malus.*

The same Author plaide also pretily upon *William and Aln*
Arch-deacons of Northumberland and Durham.
Archilevitas in sorte Northumbria largos,

Dnaelimum cupidus semper habere selet.
Nunc è converso sedem datavit utrumque

Willelmi probitas, crimen Alani tunc.
Vas vixit degeneres patribus succeditis ambo.
Hic bonus, ante malus, hic malus, ante bonus.

Answerable to these, were these verses of the said *Durham*
Poet, upon the fate of a Potte and a Pipkin, when the potte
was all broken, and the pipkin lost but the handle, by the fall
of a window.

Lapsa fenestra ruit, luit urna sciphus qua propinquus.
Desinit hac esse prorsus, hic esse bene.

Alia.

*Lapsa fenestra ruit, sciphus urna lauit, nihil illa
Quo teneat, nihil hic quo teneatur, habet.*

When King *Richard* the first was detained prisoner with the
Emperour, one did write this supplicant verse to the Emperour
in a sharpe clofe.

*Magnus es, & genibus flexis tibi supplicat orbis,
Cum possis, noli favire, memento Neronis.*

A huswife which had encreased her family in her husbands
absence with a new bratte, assured her husband at his return,
that she conceived it of a Snow-ball cast at her. But he con-
veying it away, selling it to a begger, assured her with the like
lye; that as it was conceived by Snow, so it was melted away
by the Sun, which a Poet in the time of King *John* expressed
thus very briffly, and for that age pretily.

*Rebus in augendis longe remorans marito,
Vxor macha parit puerum; post multa reversa,
De nive conceptum singit: frans matris, causi
Sustulit, asportat, vendit, matris quo reportans
Ridiculum simile, liquefactum solet refugit.*

But two others comprised the same matter more succinctly in this manner.

*De uiræ conceptum quæm mater adultera fingit,
Sponsus enim videntis, liquefactum sole resinit.*

*Vir quia quem reperit genitum hæc semina fingit,
Vendit; & a simili liquefactum sole resinit.*

That Scholler also could play at even and odd, that could keepe the figure *Compar* to precisely in these two verses upon the spring.

*Tarda colorum, ois violarum, pompa rosarum,
Induit heros, purpuræ agras, pastit ocellor.*

After wearied with delays in the Emperours court, did at the length frame this distich, and coaled it on a wall.
Si neque placidas affari Caesaris aures,

Saltem aliquis veniat, qui mihi dicat, Abi.

So a poore English man fed with vain hope by many, in the time of King Henry the third, did write this distich.

*Spem mihi dent alii magnam, rem tu cito parvam,
Res me parva iuvat, spes mihi magna nocet.*

Against a carping companion was this made about that time by John Havill.

Zelle, in laudum cuneus, tu serra bonorum,

Magna dolos, minoræ notæ, in maxima sævis.

Such as can speake feelingly of Church livings, will not dissemble that these were the four entrances into the Church, which a countymen of ours long since in this manner Epigrammatically opened.

*Ecclesiæ portæ hic quatuor sunt in omnes,
Principis, & Simonis, sanguinis atque Dei.*

Prima patet magnæ, nominatur altera, charitæ

Tertia, sed raris janua quarta patet.

Good also is that under S. Peter in the Cathedrall Church of Norwich, (were it not for the fault which is in the former,) but therein you have S. Peters Ship, Sea Nets, & Fish
Ecclesiam

Epigrammes

*Ecclesiam pro Nove rogo, nihil gloriam mundi
Sunt mare, scriptura, retia, piscis, homo.*

When *Eustachius* was elected Bishop of *London*, one congratulated his advancement thus.

Omnes hic digni, tu dignior omnibus, omnes

Hic plene sapiens, plenius ipse sapiens.

Of a bragging braule between two well men, was framed this by *Henry of Winchester*, but the beginning is lost.

Hic ait, ille negat, hic assertit, ille refellit.

Hic proavos multum pradicat, ille promittit.

Filius interque sibi se vendicat, ista decorem

Jaetisat, ille decus, hic opus, alter opes.

Hic bonus, ille beatus, hic multis differt, ille

Multiplicata refert: hic levis, ille loquax.

When *Adrian* our countryman had converted some people of *Norway*, and was made Pope, this was composed to his honour.

Conferat hic Roma plus laudis quam sibi Roma.

Plus dabit hic orbi, quam dabit orbis ei.

But this would not easily be marched in our age, which was written in the time of King *Henry the 6.* over the entrance into the *Receipt at Westminster*, to admonish accomprants to be circumspect in entering, as *Jane* with his two heads; and as vigilant in ending *Exchequer* accounts, as *Argus* with his hundred eyes.

Ingratius tantum fedulare sit amulus, aliis.

* These are all of former times, and with the quaint and most excellent ones of this our Polite age, which every where present themselves to your view, I will only recover from oblivion these made upon the pictures of the two most potent, and prudent Princes *Queen Elizabeth* of *England*, *Queene Mary* of *Scotland*.

To

In

IN ELIZABETHAM

Anglicæ Regiam.

CIVIS imago Dea, facis cui laus in una,
 Temperis mixta, Iuno, Minerva, Venus?
 Est dea: quid dubitem? cui sic conspirat amice
 Mascula vis, hilaris gratia, cultus bonus?
 Aut Dea si nudiſſi? Diva est ipſa præſidi Angliæ,
 Ingenio, cultu, moribus æquæ Divæ.

In Eandem.

Que manus artificis iria ſic confuſant, ut uno
 Gratia, maieſtas, & decor vix uncent?
 Non pictoris opus fuit hoc, ſed peſtoris, unde
 Divina in tabulam mentis imago fuit.

MARIA REGINA SCOTIÆ.

VT Mariam ſuæ naturæ, aræ præciſit: utramque
 Rarum & ſolertis ſummum opus artiſcijs
 Ipſe animans ſibi dum pingit, ſic vicis utramque,
 Vt natura rudis, ars videretur iners.
 En tibi magnæ, o præſtantia Princeps, ora
 Omnia quam mundi mirantur regna, venuſta
 Non decus obſcure tantum, proleque decoram,
 Immuſasque animi dotes, quas divite dextra
 Infuſis natura potens: ſed maſcula virtus,
 Religioſæ amor, fideli conſtantia mentes
 Hæc regni ætornitas hominum, quam forma vel oris
 Gratiâ rara ſui.

* She ſending to Queen Elizabeth a Diamond faſhioned in the
 figure of an heart, accompanied it with theſe verſes.

Quod te jam pridem ſcruſatur, videt ac amat abſens,

Hæc pignus cordis gemma, & imago mea eſt.

Non eſt candidior, non eſt hæc præſor illo:

Quamvis dura magis, non magis firma tamen.

Rythmes.

Rythmes



Ryming verses, which are called *Vasas Leni-*
mini. I know not wherefore (for a Lyons
taile doth not answere to the middle parts
as these verses do) began in the time of
Carolus Magnus, and were only in request
then, and in many ages following, which
delighted in nothing more than in this minstrellie of meeters.
I could present you with many of them, but few shall suffice,
when as there are but few now which delight in them.

In the praise of *Alanus* Earle of *Hereford* in the time of
King *Stephen*, was this penned, in respect he was both mar-
tiall and leetured.

Vatum & ducum gloria
Milo, cuius in pectore
Certant vires & studia,
Certat Hector cum Nestore,
Virtutum privilegia,
Memo geris & corpore,
Teq; coronat arbore
Mars Phœbi, Phœbus propria.

Walter de Maup Archdeacon of *Oxford*, who in the time
of King *Henry* the second filled England with his merriments,
confessed his love to good liquor, with the causes, in this
manner.

Mibi est propositum in taberna mæri,
Vinum sit appositum morientis ori
Vt dicant, cum veneris, Angeli, mælor,
Deus sit propitius huic potatori.
Peculis accenditur animi lucerna,
Cor habundans nectare volat ad superna.
Mibi sapit dulcis vinum in taberna,
Quam quod aqua miscuit præ salis purgata.

Suum eniq; proprium dat natura munus;
Ego nunquam potui scribere Junius:
Me jejunum vincere posse pater unus.
Sitim & jejunium, odi tanquam funus.
Veniūq; proprium dat natura donum,
Ego versus faciens, vinum bibo bonum,
Et quod habent melius doli a componam.
Tule vinum generat copiam sermonum.
Tate versus facis, quale vinum bibo.
Nihil possum scribere, nisi sumpto cibo.
Nihil vales penitus, quod jejunus scribo.
Nasum post calcei carmine praepo.
Mibi nunquam spiritus propheta datur.
Nisi tunc cum fuerit venter bene satur.
Cum in arce cerebri Bacchus dominatur.
In me Phœbus irritus, ac miranda satur.

The infirmities and corruption of our nature prone to sensuality he acknowledgeth thus.

Via lata gradior mora juvenentis,
Implico me vittis, immemor virtutis,
Voluptatis avidus, magis quam salutis,
Adortum in anima, curam gero curis.
Mibi cordis gravitas, res videtur gravis,
Focus est amabilis, dulciorque savis.
Quicquid Venus imperat, labor hoc est suavis.
Qua nunquam in mentibus habitus ignavis.
Qui in igne positus igni non uratur?
Quis immundo demorans castus habeatur?
Vbi Venus digito juvenes venatur,
Oculis illaqueat, facie preatur.

This lusty Priest when the Pope forbade the Clergy their wives, became Proctor for himself and them, with these verses: desiring only for his fee, that every Priest with his sweet heart would say a *Pater noster* for him.

Prisciani regula penitus cassatur.
Sacerdos per Hic & Hæc olim declinatur.

Sed per sua scelera, non adestis
 Cum per nostrum quodcumque scelus
 Ita quidem peccat, ut non possit
 Peccata criminaliter, qui non possit
 Quod Deus impunitus, facit ut non possit
 Tales dignum dicitur, facit ut non possit
 O quod dicitur, facit ut non possit
 Nobis est, ut non possit
 O Romano pontifici, facit ut non possit
 Ne in tanta crimine moreris, facit ut non possit
 Non est, ut non possit
 Et quod dicitur, facit ut non possit
 Modum ut non possit
 Gignere ut non possit
 Vbi ut non possit
 Praefat qui ut non possit
 Nullum ut non possit
 Dedit ut non possit
 Viro quod ut non possit
 Erga ut non possit
 Gignere ut non possit
 Et reges a regibus qui sibi succedunt
 Christus qui gignit ut non possit
 Dedit ut non possit
 Per virum quem genuit adeptus hunc
 Baptizavit enim nostrum Salvatorem
 Pereat, qui tendit nostrum hunc
 Paulus caros rapitur ad superiores
 Vbi multas didicit res secretas
 Ad nos tandem rediens, instruit nos
 Sui (inquit) habet quibus
 Propter has & alia dogmata
 Rex esse melius, & magis deum

Quisquis fuitis habetis & non proximioribus
 Ne inquit ad idem & a me rapit
 Proximum suum, sit in & super, pail
 Violare nefas est, quare nil disceperis
 Vere tuum habes, & in hac delictis
 Diem ut sit aliquid tuum expectat
 Et exiam pro clericis multum alibi ex
 Nec non pro presbyteris plura comprobant
 Pater noster nunc pro me quoniam peccavi
 Dicat quisque presbyter, cum sua fuerit

Merry Michael the Cornish Poet, whose ryms for merry England you may read in the 7 page, begged his exhibition of King Henry the third with this distich.

* Money mgy
 gure

Regis rector, miles ac Hektor, dux ac Achilles,
 Te quia factor, miles rector, & melius hille.

The same Michael highly offended with Henry of Aurench the Kings Poet, for disgracing Cornwall, thought to draw bloud of him with these bobbing rimes.

Est tibi gaudia capri, & capsa pascu, & latius apris,
 Os lepore, catulinasu, dens & gena audis,
 Frons vetula, tauri caput, & color audis, Mauri
 His argumentis quoniam est arguit mentis
 Quod non a monstro differ, sedis his tibi ministro.

If you please to heare a solemn plea at Reasons base betwixen the Eye and the Heart, run over this, which a countryman of ours made in the time of King Henry the third.

Quisquis cordis & oculi
 Non sentit in se iurgia,
 Non urit qui sunt stimuli,
 Qua culpa semina
 Causam nescit penalis,
 Cur alternans convulsis,
 Cur procaces & amuli
 Replicens in se vitia.

Cor sic affatur oculum
 Te peccati principium,
 Te sentem, tu si iniquum,
 Te mortis vices amicum.
 Tu domus mea janitor,
 Hosti non claudis ostium,
 Familiaris proditor,
 Admittis adversarium.
 Nomen fenestra diceris
 Quod uers intrat ad animum.
 Nomen quod vides sequeris
 Vt has ductus ad victimam?
 Saltem sordes quas ingeris,
 Cur non leneas per lachrymam?
 Aut quare non erubescis
 Aduentum fermentans azymum?
 Cordi responder oculus,
 Injuste de me queris.
 Servus sum tibi sedulus,
 Exequor quicquid iusseris.
 Nomen tu mihi precipis,
 Sic et membris ceteris.
 Non ego, tu te decipis,
 Nuntius sum quod tu miseris.
 Cur damnatur apertis,
 Corpori necessarius,
 Sine cuius obsequio,
 Cuncta languent officia?
 Quo si fiat ereptio,
 Cum sim fenestra peribis.
 Si quod recepi munus,
 Qua putatur injuria?
 Addo quod nullo pulvere
 Quam immitta pollueris,
 Nullum malum tu ledere
 Potest, nisi consenseris.
 De corde mala produnt,
 Vnde

Nihil inuolunt pateris, 103
 Virtutes non interueniunt,
 Nisi culpa non commiseris,
 Dum sis uterque defunctus,
 Soluta pars osculo:
 Ratio licet amputetur,
 Definitio calculo.
 Verumque reus repetitur,
 Sed non pari periculo,
 Nam cordi causam impudens,
 Occasionem aculo.

Dan Elingham, a Monk of Eborac of Saint Edward's Order, coming to the White-fryers in Northampton found there John Baptist painted in a white Fryer's weed, whereat marveling he coaled out these symbles upon the wall, next to the picture.

Christi Baptista, vestis non cadens, si quis dixerit
Qui te vocavit fratrem, maledictus eris, et tuus est
Nunquam Messias frater fuerit, hoc est, filius
Non stat plebs lata, dum fuerit iniqua, et peccatrix
Si fratrem Iohannem fingis, quid mirum, si et
Ac Iohannem, ne iungas hic, et illuc.

Bur a white Friar there answered Elingham, with these fol-
lowing in the person of John Bannister
*Elingham mentiris, metris furtivis, superavit,
Atque ea qua nescis sic astruis ut per te facit, neq; ro.
Nam Deus est testis, deest hac mea turba vestigia
Plusquam te vestis pulla, sed insignemulla, & Bon.
Sum Carmelita meris, sed tu Gaudia tua non
Ac frater fuit Benedicte, carmen illud*
He which made this when King Edward the first, and the
Pope contended in exacting a paiment from the English should
have smarted, had he been knowing others howe childe.

*Ecclesia navis titubat, regni, parvitasque, incerta, mens
Errat, Rex, Papa falsi, sunt ambo, et iniqua, mensura,
Hoc faciunt do, des, Palatus, ibi, supra, Flumen, dabo.*

* Salomon a Jew fell into a hole on Tuesday upon a Saturday.

Christian offered to pull him out, but he refused, saying
that he was a Sabbath day of Christians, and that he
would not suffer him to be drawn out upon that
day being the Sabbath of the Christians, and that he lay.
This was then brought to a Dialogue, viz. between the
Christian, and him in which sitting certain

Tende maris Salomon, ego te de stercore tollam

Sabbata quiescat, et sabbata sabbata sabbata

A most famous Lawyer which had received Wine for a
reward of his contribution, from the Abbot of Merton, who had
entreated him in a cause, sent this epigram as a warning
upon his integrity against bribes, and requiring rather good
evidence, than good Wine.

Vinum transmissum ante me, facit transmissum

Conversis animis, et facit in a propina

The Abbot, which professed himself what would move
the Lawyer, when Wine could not, and that he had
distiches.

Tentavi temere vinum transmissum

Non transmissum, sed transmissum

Vinum non queris, sed transmissum

Et spero quod te faciat transmissum

Vi mihi sis mihi, et mihi sis mihi

Nec tam mihi sis mihi, quam mihi sis mihi

King Edward the third, when he first quarrelled with the
of France with England, declared his animosity in this
verse, thus,

Rex sum regnorum, hinc regno, hinc regno

Anglorum regnum, Rex ego sum, hinc regno

Marris iure quidem, hinc regno, hinc regno

Hinc est Armagus, hinc regno, hinc regno

These following were made by him, when he was
Valois the French King, which was, that he was well
to give him a good and true King, and to give him
a good King.

liked of him, that he swore by Saint George they were valiant
 verber, and commanded them to be shot upon an arrow
 into the City, was turned of challenge.
Scilicet, venia, pater, deus, et cetera.
Nexarius, pater, deus, et cetera.
 In the Chapter house of York Minster is written this
 commendation thereof.

Et rosa flos florum, et est domus ista domus.

The Exchequer officers were extremely in the charge of King
 Henry the 4. to the contrary Henry Bell Collector of the
 Custome, (as he styled himself at that time) would never
 have written a lining long Satyre against them, which be-
 ginneth thus.

O Scacci Camera, locus est mirabilis ille.

Et referam vera, tortores sunt ibi mille.

Si contingat ibi temes quid habere parandum.

Gerit dicitur ibi casum reperire vesculum.

And conclude in this manner.

O sic vexare terroribus et cruciate.

Non dices vere propter tales Misere.

But this is good advice, which he giveth to such as have to
 deal with the officers of the Receipt.

Qui tallas scribunt, cum murmure fandi loquuntur.

Summas quique solent in magna scribere pelle.

Scribere vult dolens, datus non sit solvere belli.

Esca manet datat propter jentacula pones.

Cestas assatas, pisces, propter que capones.

Illos confortat pariter per foras vina.

Westminster porta, pro talibus est medicinali.

Now for the Fleet then, he writeth thus.

Cum sis in Flea, patris nullo molestus.

Illic dona dabis, si facis vis fore paucos.

Nam castos Flea bona de prisonibus auis.

Ni solvant lateant hoc per vincula punit.

Illis qui baculus portant, ostendere debet.


Valde pios locatos, et ludere praebeo, praebeo.

In the time of King Henry the 4. when in leaving of a
 Subsidie,



Improve




 Impress (as the Italians call it) is a device impresse with his Majesty's word, borne by noble and learned personages, to notify some particular conceits of their own: as Emblemes, that are may cause other differences. I do propound some generall instruction to all, as for example. Whereas *Cosmo Medici Duke of Florence* had in the ascendant at his nativity the signe *Capricorne*, under which also *Augustus* and *Charles the first*, two great and good Princes were born: he used the celestiall signe *Capricorne*, with this Motto. *FIDEM PATY VIRTUTE SEQVA SVR* for his Impress, particularly concerning his good hope to prove like unto them. But a faire woman pictured with an Olive crowne representing *Peace*, carrying in one hand the bosome of *Plenty*, leaning a little golden boy for *Charitie* in the other, with, *EXTRA SE REPERE OVULENTIA*, is an embleme, and a generall document to all, that *Peace* bringeth *Plenty*.

There is required in an Impress (that we may reduce them to few heads) a correspondency of the picture which is as the body; and the Motte, which as the soul giveth life. That is, the body must be of faire representation, and the word in some different language, witty, short, and answerable thereunto; neither too obscure, nor too plain, and most commended, when it is an *Hemistich*, or parcell of a verse.

Accor-

According to these prescrip:s neither the stars with the Moon in *Tidus* shield in *Æschilus*; neither *Amphiarus* Dragon in *Phalar*; neither the stem of a ship used for a scale by *Pompey*, can have here place: Much less the re-veries in Roman Coyes, which were onely historically memorials of their acts, as that of *Claudius*, with a plowman at plow, and this *COL. CAMALODUN* was to signifie that he made *Mallon* in *Essex* a Colony, and that of *Hadrian* with an Emperour, three souldiers, and *EXERC. BRITANNICUS*, was in memory of some good service by the three Legions resident in this Isle at *Tork*, *Chester*, and *Caerleon* upon *Uske*: That also of *Severus* with a woman sitting upon Clifses, holding an ensign in one hand, and as it were writing upon a shield, with *VICTORIA BRITANNICA*, was onely to shew his victories here.

*Britannia
Camdeni.*

Such also as are set down in *Notitia Provinciarum*, as a Boor sojane for *Jovis*; a circle party per Saltier for *Britannici*; a carbuncle (as *Bazoners* terme it) for *Britannici*, &c. cannot be admitted into the number of *Impreses*, for they were the severall ensigns of severall militarie Companies, whereof the two last seemed to be leaved out of this Isle.

Childish it is to refer hither the shields of King *Arthurs* round-table Knights, when they were devised, as it is probable, for no other end, but to teach yong men the termes of Blazon.

Neither are Arms to be referred hither, which were devised to distinguish Families, and were most usuall among the nobility in warres, tilts and tournaments in their Coats called *Coat-armours*, *Shields*, *Standards*, *Banners*, *Pennons*, *Gwydens*, untill about some hundred years since, when the *French* and *Italian* in the expedition of *Naples*, under *Charles* the eight began to leave Arms, haply for that many of them had none, and to bear the Curtains of their Mistresses Beds, their Mistresses Colours, or these *Impreses* in their banners, shields and cap-

patitions: In which the English have imitated them: And albeit a few have borrowed somewhat from them, yet many have matched them, and no few surpassed them in witty conceits, as you shall perceive hereafter. If you will first give me leave to remember some imperfect Devices in this kinde of some former Kings of England, which you may well say to be liveless bodies, for that they have no word adjoynd.

Of King *William* Conquerour I have heard none, neither dare (as *Jovius* taketh the *Sphinx*: *Augustus* signet for an Imprese) to set down our Conquerours Seal, which had his own picture on horse-back, with these verses to notify his Dominions,

Hoc Normannorum Willelmum nosce patronum:

On the other side;

Hoc Anglis Regem signo fataris eundem.

As a King of *Sicile* had, about that time, this;

Apulus, & Calaber, Siculus mihi seruit & Afer.

Stephen of *Blois* the Usurper took the sign *Sagittarius*, for that he obtained this Kingdom when the Sun was in the said sign.

King *Henry* the second, grievously molested by the disobedience of his four sons, who entred into actual rebellion against him, caused to be painted in his great Chamber at his palace in *Winchester*, an Eagle with four young Chickens, whereof three pecked and scratched him, the fourth picked at his eyes. This his device had no life, because it had no Motte: but his answer gave it life, when he said to one demanding his meaning, That they were his sons which did so peck him, and that *John* the yongest, whom he loved best, practised his death more busily than the rest. [*Giraldus Cambrensis distinct.*]

King *Henry* the third, as liking well of Remuneration, commanded to be written in his Chamber at *Woodstock*, as it appeareth in the Records in the Tower,

Qui non dat quod amat, non accipit ille quod optat.

Edmund Crouch-backe his second son, first Earl of *Langcaster*,

Lancaster, used a red Rose, wherewith his Tombe at *Westminster* is adorned.

Edward the third bare for his devise, the rayes of the Sun dispersing themselves out of a cloud, and in other places a golden trunk of a tree.

The victorious *Black Prince*, his son, used sometimes one Feather, sometime three, in token, as some say, of his speedy execution in all his services, as the Posts in the Roman times were *Pterophori*, and wore feathers to signifie their flying post-haste. But the truth is, that he wonne them at the battell of *Cressy*, from *John King of Bohemia*, who he there slew: wherunto he adjoynd this old English word *IC D I E N*, that is, I serve, according to that of the Apostle. *The heir while he is a child, differeth nothing from a servant*: These feathers were an antient ornament of military men, and used for Crests, as it is evident by that of *Virgil*:

Cujus olorina surgunt de vertice penna:

And were used by this Prince before the time of *Canoy Chan* the Tartarian, who because his life was saved by an Owl, who would have his people wear their feathers from whom *Haithon* fableth, that the people of *Sarraps* received first the use of feathers.

John of Gaunt Duke of Lancaster, brother to this Prince, took a red Rose to his devise (as it were by right of his first wife, the heir of *Lancaster*, as *Edmund of Langley*, Duke of *York*, took the white Rose. Before these two brethren took these two Roses, which the Factors and followers of their heirs after, bare in that pitifull distraction of *England*, between the families of *Lancaster* and *York*, a white Rose-ree at *Langley* bare upon one branch a fair white rose on the one side, and as fair a red rose on the other; which might as well have bin a fore-token of that division, as the white Hen with the bay spire lighting in the lap of *Livia Augusta*, betokened the Empire to her posterity, which ended in *Nero*, when both the brood of that

hen failed, and the bayes of that spig withered.

The said *Edmund of Langley*, bare also for an Impreses a Faulcon in a fetter-lock, implying that he was locked up from all hope and possibility of the Kingdom, when his brethren began to aspire thereunto. Whereupon he asked on a time his sons when he saw them, beholding this device set up in a window, what was Latin for a fetter-lock: wherat when the young gentlemen studied, the father said, well, if you cannot tell me, I will tell you. *Hic, hac, hpc, taceatis*, as advising them to be silent and quiet, and therewithall said, *Tes God knoweth what may come to pass hereafter*. This his great Grandchild, King *Edward* the fourth reported, when he commanded that his younger son *Richard Duke of York*, should use this device with the fetter-lock opened, as *Roger Wall an Herald* of that time reporteth.

King *Richard* the second, whose untrained youth and yeelding lenitie hastned his fall, used commonly a white Hart couchant with a crown, and chain about his neck. For wearing the which, some after his depolition, lost their lives. He also used a pescod branch with the cods open, but the pease out, as it is upon his Robe in his Monument at *Westminster*.

His wife *Anne*, sister to *Winceslaus* the Emperour, bare an Ostrich, with a nail in his beak.

King *Henry* the fourth (as it is in *Master Garters* book) used a Fox tail dependant, following *Lysanders* advice, if the Lyons skin were too short, to piece it out with a Foxes case.

His half brethren surnamed *Beaufort* of *Beaufort* in *France* (which came to the house of *Doncaston*, by *Blanch* of *Artois*, wife to *Edmund*, first Earl of *Langcaster*) and who after were Dukes of *Somerset*, &c. bare a Portcullis gold, wherunto not long after ward was added this word *AL-T-E-R-A, S-E-C-U-R-I-T-A-S*. And not long since by the Earls of *Worcester* issued from them, *M-M-T-A-R-E-A-M-T-T-I-M-E-R-E-S-P-E-R-N-O*.

His younger son *Humfrey*, Duke of *Glocester*, a noble faulcon

fautor of good letters, bare in that respect a Laurell branch
in a golden cup.

That most martiall Prince King *Henry* the fift, carried a
burning Cresset, sometime a Beacon: and for his word, (but
not appropriate thereto,) *NE SANS PLUS*. One
and no more.

King *Henry* the sixth had two feathers in his tier.

King *Edward* the fourth, bare his white Rose, as: setter-lock
before specified, and the Sun after the battell of *Mortimers*
cross, where three Suns were seen immediately conjoyning in
one.

King *Richard* the third bare a white Boar, which gave
occasion to the time that cost the maker his life.

The Cat, the Rat, and Lovell the Dog,
Rule all England under a Hog.

King *Henry* the seventh, in respect of his descent from the
house of *Somerset*, used the Portcullis before mentioned; and
in respect of the union of the two houses of *Lancaster* and
York by his marriage, the white Rose united with the red,
sometime placed in the Sun. And in respect he was crowned
in the field with King *Richards* crown, found in an hawthorn
bush, he bare the hawthorn bush with the crown in it; and
with this he filled the windowes at *Richmond*, and his chap-
pell at *Westminster*.

His wife Queen *Elizabeth* had a white and red rose knit
together.

His mother Lady *Margaret*, Countesse of *Richmond*, had
three white Daisies growing upon a turf.

When King *Henry* the eighth began his reign, the English
wits began to imitate the French and Italian in these devises,
adding the Mott. First King *Henry* himself at the interview
between him and King *Francis* the first, whereat also *Charles*
the fift was present, used for his Impreses, an English Archer
in a green coat, drawing his arrow to the head, with this in-
scription, *CUI ADHEREO PRÆEST*.
when as at that time those mighty Princes banding one a-
gainst the other, wrought him for their own particular.

His second wife *Queen Anne*, a happy mother of *Englands* happiness by her most happy daughter, bare a white crowned *Falcon*, holding a *Scepter* in her right talon, standing upon a golden trunk, out of the which sprouted both white and red roses, with *MIHI, ET MEAE.*

To the honour of *Queen Jane*, who dyed willingly to save her child *King Edward*, bare a *Phoenix* in his funeral fire, with this Motto, *NON SCAUR ET AL-TER.*

King Edward the sixth bare (as the black Prince) three feathers in a crown, while his Father survived, as Prince of *Wales*, with *IC DIEN*, Albeit he was never created.

Queen Mary when she was Princess, used both a red and white Rose, and a *Pomgranate* knit together, to shew her descent from *LANCASTER*, *York*, and *Spain*. When she came to the Kingdom, by perswasion of her Cleargie she bare winged Time drawing Truth out of a pit, with *VERITAS TEM- PORIS FILIA.*

Her Successor (of blessed memory) *Queen Elizabeth*, upon occasions, used so many heroicall devises, as would require a volume; but most commonly a Sive without a Mor, for her words, *VIDEO, TA(EO, and SEMPER EADEM*, which she as truly and constantly performed.

Cardinall Poole shewed the terrestriall globe incompassed with a Serpent, adding this out of *St. Matthew*, *ESTOTE PRUDENTES.*

NOW I will descend from the bloud Royall and former time, and present unto you a few Impreses used by noble, and gentlemen of our nation, in our age, without commenting upon them, as the Italians use. For the persons names I am to be pardoned, as knowing them not, when I observed them at *Tyres* and elsewhere. But such as adjoynd after the old and most laudable Italian manner, their Arms withall,

He signified his constancie in adversity, which painted a man swimming and striving against the stream in a tempestuous sea, with this, *ANIMVS TAMEN IDEM*.

Desirous was he to rise, but found counter blasts, who figured a man ascending a Mountain, but repelled with contrary winds, with this Mot, *NITENS AD SUMMAM, REPELLOR*.

Henry Howard Earl of Surrey, son and heir to *Thomas Duke of Norfolk*, devised for himself I know not upon what consideration a broken pillar with this word, *SATIS SUPEREST*. But I read he was charged at his arraignment with that device, the impaling of his Armes with the Armes of *Saint Edward*, and erecting three banquetting houses, as *Bastilions* in his garden neere *Norwich*; as matters of great consequence and high treason, to the loss of his life. This is that noble Earl of *Surrey*, who first among the nobility of *England*, conjoynted the honour of learning to the honour of high Parentage. Of whom the learned *Hadrianus Junius* giveth this testimony in Latin, which I cannot so well express in English. *Hic viri tunc corporis sibi, ingenium velox, et expromptum, memoria inexhausta, pluraque Mythridatica, sermone ipsi Græcis essetis, linguarum multiplex cognitio, &c.*

He would either find a way or make a way to his preferment, which caused to be portrayed, a hand working out a way in a craggie hill with a pickaxe, and this word, *INVENIT, AUT FACIT*.

Sir Philip Sidney, to note that he persisted alwaies one, depicted out the *Caspian sea* surrounded with his shoarts, which neither ebbeth nor floweth, and over it: *SINE REFLEXU*.

He acknowledged his essence to be in his gracious Sovereign, which bore a Sun-diall, and the Sun setting, adding *OCCE-SUS DESINES ESSERE*.

He might seeme to bear a vindicative mind, but I think it was for some without a fiction, which bore a flye upon an eye.

eye, with *SOLUTUS PEREACH*.

Upon his Princes favour he wholly relyed, which devised the Sun shining upon a bush, subscribing *SOLUTUS PEREACH*.

As he which in like sense bore the Sun reflecting his raye from him, with *QUOUSQUE AERTE*.

His devote mind to his Lady he devoutly, though not religiously shewed, which under *Venus* in a cloud changed the usuall prayer into *SALVA ME DOMINA*.

He shewed his affectionate good will in height of courage, that shewed in his shield, *Atlas* bearing. He avow with a rounder inscribed in Italian, *INTENDAM CH PRO*.

The force of love was well figured by him that gave an Unicorn (haply the badge of his family) reposing his head in a Ladies lap, with this word, *QUANTA POTENTIA*.

Excellent was that of the late Earl of *Essex* who when he was cast down with sorrow, and yet to be employed in Armes, bare a black mourning shield without any figure, but inscribed, *PAR NULLA FIGURA DOLORE*.

A steadfast settled mind was in that gentleman, that devised for himself a *Pyramis* open to wind and weather, with *NEC FLATV, NEC FLYCTV*.

He mixed our peaceable times, which having a Martiall mind shewed an armed Knight soundly sleeping in a cock-boate upon a calm Sea, with *AEQUOR AINTA SILENT*.

He played with the name, and hoped remedy to his Love, which devised a Rose, with that of *Qud*, leaving out the negative) *AMOR EST MEDICABILIS HERBIS*.

A Gentleman committed, and asen with his great commendation enlarged, took to him for an Impress, a Ball upon

Upon a Racket, supercribing, *PERCUSSA RE-
SURG O.*

The Sunne declining to the West, with Occident,
Occident, I being short in the first word, and long in the
second, shewed that the safety and life both of the bearer
and of others did depend on the light and life of the Sovere-
raign.

A studious lover of good letters framed to himself one-
ly the figure of *I*, with this philosophical principle, *ONI-
NIA EX UNO.*

Out of Philosophie likewise another, to anticife his
greatest impeachment, drew this principle, *EX NIHI-
LO NIHIL*: and inscribed it bend-vvise, vvith his
Arms in a bare shield.

One vvieghed down vvith some adverse happe, and
yet not altogether hopeles, painted an heavy stone fast-
ned to a mans arme vvith, *S PES MIHI MAGNA
TAMEN.*

Neither seemed he void of all hope for his pains after long
service, vvich painted a fallow field vvith, *AT QUAN-
DO MESSIS?*

The Needle in the Sea-Compasse still moving but to
the North point onely vvith *MOVEOR IMMOBIS*,
notified the respective constancie of the Gentleman to
one onely.

The ornament of our land vvvas meant by him vvich pla-
ced onely the Moon in Heaven in full light vvith, *QUID
SINETE COELUM?*

Far vvvas he from *Venus* service vvich bare *Venus* por-
trayed in a cloud vvith *NIHIL MINUS*.

But vvholly devoted vvvas he to that goddess, vvich con-
trariwise bare the Astronomical character of *Venus*, vvith
NIHIL MAGIS.

The successive variety of vvorldly affairs, or his own
favours, a studious Gentleman well noted, vvich painted
in an Hemisphere some Stars rising, some setting, vvith,
ERGUNTQNE CADUNTQNE VICISSIM.

Imprese.

His whole tract reported that good Divine in God, which after some adventures lay upon a Rock beaten with winde and weather, to expect his fate yet standing, with *DEO IUVANTE, DEO CONSERVANTE.*

Heavenly cogitations were in him, who onely figured a man kneeling, with his hands lifted up to the Heavens, with this inscribed, *SEPREMA OPTIMA MUNDI.*

A very good invention was that to shew his stay and support by a virgin Prince, who presented in his shield, the Zodiack with the Characters onely of *Leo* and *Virgo*, and this word, *HIS EGO PRÆSIDIIS.*

It may be thought that he noted deserts to be every vvhere excluded, and meer hap to raise most men, vvho inscribed within a Laurell Garland, *FATO NON MERITO.*

A lavish tongue might seem to have dammified the Gentleman, vvhich took for his device a Landskip, as they call it, and solitary Mountains, with *TUTI MONTES, TUTUM SILENTIUM.*

He had no great care to express his conceit in an Imprese, vvhich nevertheless he did express, which bare a white shield inscribed, *NEC CURA NEC CHARACTER.*

No Knight of *Venus* was he, who as triumphing over her force, bare her Son (winged *Cupid*) in a net, with *QUI CAPITUR.*

The Star called *Spica Virginis*, one of the fifteen which are accounted to be of the first magnitude among the Astronomers, with a scrole in vvritten, *CALLI KITA SPICA VIRGINIS*, declared thereby haply, that he had that Star in the ascendent at his Nativity, or rather, that he lived by the gracious favour of a virgin Prince.

One in our sea-facing age adventuring himself and all he had to the Seas, proposing no certain arrivall to himself, made a Ship with full sail in the Sea, and superscribed, *PONTUS IN IGNOTO.*

His minde mounted above the means, vvhich devised for

for himself, one that had clambered much more than half the way of a steep Mountain, adding this word near him, *DIXERUNT FATI*, omitting the other part of the verse, *Medius somnia bias*.

Likewise he hoped to attain the height of his desire, which made one climbing to the middle of a *Piramus*, with *HVC SPES*, by him, and *ILLIC SPES* above him.

Another also which climbed in his conceit, but as it seemeth fearing a fall, made a man upon the upper degrees of a Ladder, with this Mot adjoynd, *NON QUO SED NUNDE CADO*.

He referred Fate, Fortune and all to his Sovereigne, which drevv for himself the twelve houses of Heaven, in the forme which *Astrologians* use, setting down neither Sign, nor Planet therein, but onely placing over it this word, *DISPONE*.

The like reference had he which onely used a vyhite Shield, and therein written, *FATUM INSCRIBAT ELIZA*.

It may be doubtfull vywhether he affected his Sovereign, or Justice more zealously, which made a man hovering in the ayr, with *FEROR AD ASTREAM*.

You may easily conjecture what he conceived, vyho in his shield reared an Oare with a sail fastened thereunto, adding, *FORS ET VIRTUS MISCENTUR IN UNUM*.

Fu'l of loving affection was he to his Lady, which bare a Rose upon his pricking branch, with *ABIGIT QUE TRAHIT QUE*.

With many a blustering blast he seemed to have been tossed, vyhich painted an Horizon, vyith all the Cards of all and collaterall winds blowing, and in the midst *RAPIUNT QUE FERUNT QUE*.

As to the honour of *Magellanus* (vyhose ship first passed round about the world, though he miscarried) was devised the terrestriall Globe, with *TU PRIMUS CIRCUMDEDISTI ME*. So our Sir *Francis Drake*, who fortunately

unately effected the same, had devised for him a Globe
terrestrial, upon the height whereof is a ship under sayl,
trayned about the Globe with two golden halsters, by di-
rection of an hand out of a cloud, and a dragon volant upon
them, regarding the direction with these words,
ANXILO DIVINO.

An Imprese too perplexed & unfitting for so worthy a man,
who as one said to him most excellently in this Distich.

PLVS KL TRAD. Hercules inferius, Drako, columnis.
Et magno dicat Hercule major ego.

A man verily worthy to be eternized by some good pen,
as also his servant *John Oxenham*, who arriving with 70 men
in the straight of *Darien* in *America*, drew a and his ship,
and hiding it with boughs, marched over the land with
his company, guided by *Negros*, untill he came to a River
vwhere he cut vwood, made him a *Pinnas*, entered the South
Sea, went to the Island of *Pearls*, lay there ten days, inter-
cepted in two Spanish ships 60. thousand weight of
gold, and one hundred thousand in Bars of silver, returned
safely to the main land: But through the mutinie of his
soldiers he miscarried, and as the Poet saith *Magnu sa-*
cidit ausu, In an adventure never attempted by any, and
therefore not to be forgotten, when as the *Logis* a Spani-
ard hath recorded it not without admiration, as you may
see in the Discoveries of the learned and industrious *M.*
Rich. Hackluis: But pardon this digression occasioned by
the memory of *fr. Drake*.

It seemed a difficultie unto him to live rightly either in
liberty or bondage, which painted one Greyhound, cour-
sing, with, **IN LIBERTATE LABOR**, and ano-
ther tied to a tree gazing on the game, with, **IN SER-**
VITUTE DOLOR.

I cannot imagine what he meant, which took for his
device a small brook passing along the lands mildly, till it
came to a damme, and there rising and raging, overflowed
the lands, with, **MAGIS MAGISQUE**, written in the
place overflowed: unless he would give us to understand
that

that the more his affections were stopped, the more they were stirred.

He which took a man armed at all points, with *ME ET MES M.*, while he shewed a resolution in his own behalf, forgot God; and that of King *Henry* the eighth, *DIEU ET MON DROIT*, God and my right.

In the Imprefes of *Roscells* I finde that sir *Richard Shelley*, Knight of *S. John*, used a white Falcon, with this Spanish Motto, *PETITID ALGULA*. It is, Faith and gentleness, which Falcon he quartered in his Arms by the name of *Michelgrove*, as they say.

Whereas the Laurell sacred to learning is never hurt by lightning, and therefore the Cock resorteth thereunto in tempests, as natural Historians testifie: He seemed studious of good learning, and fearfull of danger, which caused to be painted for him a Cock under a Laurell, with *SIC EVITABILIS FULMEN*.

An amorous affection was onely noted in him which set down an eye in an heart, with *VULNUS ALO*.

He also held one course, and levelled at one mark, which made a River in a long tract disgorging himself into the Sea, with *SEMPER AD MARE*.

He doubted not to finde the right course by indirect means, which did set down a Spherical crooked pair of Compasses, with *PER OBLIQA RECTA*.

He proposed to himself honour in Martiall service, which made a Trophée, or trunk of a tree with baroques and abilliments of War, and a Sepulchre nor far off, adding underneath, *AUT SPOLIIS LAETEMUR Q. I. M. I. S.* Omitting that which followeth in *Virgil*, *Ausurba insignis*.

A warie man would he seem, and carefull for his own; which shewed a village on fire, with *JAM PROXIMA MIS ARDET*.

Tyred might he seem with Law delays, or such like suites, which devised for himself a tottering ship, with torn sayle driven up and down, with *JAM SEPTIMA*

PORTAT, You know what followeth, *Omnibus* *tran-*
santem terris & fluitibus effat.

In the beginning of her late Majesties reign, one upon happy hope conceived, made an half of the Zodiack, with *Virgo* rising, adding *JAM REDIT ET VIRGO*: Suppressing the words following, *Redemus Saturni aeterna*.

Variety, and vicissitude of humane things he seemed to shew, which parted his shield, *Per Pale, Argent & Sables*, and counterchangeably writ in the *Argent, ATER*, and in the *sables, ALBUS*.

He elegantly shewed by whom he was drawn, which defainted the Nauticall compass, with, *AVT MAGNES, AVT MAGNA*.

Another ascribing his life and all to his Lady, pictured a tree neer a spring, and at the root thereof, *QVOD VIVAM, TUM*.

He shewed himself to be a Martiall, and a Mercuriall man, which bare a sword in one hand, and a Bay in the other, with *ARTI ET MARTI*.

It might seem a craving Imprese, which set nothing but Ciphers downe in a roule, with *ADDE VEL NUM*.

Likewise he vvich set down the nine numerall figures, with *ADDE, VEL ADIME*.

His meaning might be perceived out of the last Eglogue of *Virgil*, containing *Gallus* loving lamentations, vvich portrayed a tree, and in the barke engraved E, adding this vvord, *CRESCE TIS*.

Stadious in *Alchymy* might he seem, or in some abstruse Art vvich he could not finde out, vvich shewed for his devise onely a golden branch, with *LATET ARBOREOPACA*.

He seemed not to respect hopefull tokens vvithout good effects, vvich made a ship sinking, and the Rainebovv appearing with *QVID TV, SI PEREO*.

I know one vvich cv:come with a predominant humour

mour was so troubled with a fancifull vain cogitation, so that no counsell or company could withdraw him from it, figured a man with a shadow projected before him, with this word *IT COMES*.

A Gentleman Scholler drawn from the Univerſitie where he was well liked, to the Court, for which in respect of his bashfull modesty, he was not fit; painted a red corall branch, which while it grew in the Sea was green, vvith this, *NUNC RUBEO, ANTE VIRE-
BAM*.

Maſter *Richard Carew* of *Ambury*, vvhen he vvvas in his tender years, devised for himſelf an Adamant upon an anvil, vvith a hand holding an hammer thereover, and this Italian *Motto*, *CHEVERACE DURERA*: vvich also contained his name Anagrammatically.

He seemed not to be sufficiently vvarmed, living in the Sun-shine of the Court, vvich framed for his devise a glaſs of Parabolical concavatie, or burning glaſs, is ſome call it, vvith the Sun ſhining over it, and a combaſtible matter kindled under it, vvith *NECDUM CALESCO*.

He doubted not but continual ſuit vvould mollifie his Miſtriſs heart, vvich made an eye dropping tears upon an heart, vvith *SÆPE CADENDO*.

He lacked but ſome gracions hand to effect ſome matter vvell forward, vvich made more than half a circle vvith a pair of compaſſes, the one foot fixed in the centre, the other in the circumference, placing thereby, *ADDE MANUM*.

His conceit vvvas godly and correſpondent to his name, vvho made an Hart in his race to a fountain, and over it, *UT CERVUS FONTEM*, and under it, *SIC ABRAHAMUS CHRISTUM*, The meaning is plain to all vvich know Scriptures, and I take the Gentlemans name to be *Abraham Hartwell*. The ſame Impreſs vvvas uſed by *Boromeo* the beſt Cardinal vvich I have heard of, but vvith this vvord, *INNO SALUS*.

When

When the Spaniards purposed the invasion 1558. and their Navy was scattered to their confusion, by a ship fired and carried among them by direction from her late Majesty; A Gentleman depainted that Navie in confusion with a fiered ship approaching, adding to her honour out of *Virgill*: *DUX FEMINA FACTI*.

This calls another to my remembrance, which I have seen cast in silver, as concerning that matter. A great Navy upon the Sea near the South coast of *England*, with *VENIT, VIDIT, PUGIT*: As that of *Julius Caesar*, when he had overcome *Pharnaces*, *VENI, VIDI, VICI*.

About that time, when some dislikes grew between the English and the States of the united Provinces, they fearing that it might tend to the hurt of both, caused to be imprinted two pitchers floating on the water upon a Medalia, with *SI COLLIDIMUR, FRANGIMUR*.

In the like sense, there were coyned piteas with two Oxen drawing the plough, the one marked with a Rose for *England*, the other with a Lyon on the shoulder for *Holland*, and written thereby, *TRAHITE AEQVO JUGO*.

He measured himself with a mean, and seemed to rest content, which made a Tortois in his shell, with *MEVM HABITO*.

His conceit was obscure to me which painted a savage of *America* pointing toward the Sun, with *TIBI ACCESSV, MIHI DEC ESSV*.

Sir *Phillip Sidney*, who was a long time heir apparent to the Earl of *Leicester*, after the said Earl had a Son born to him, used at the next Tilte-day following *SPEAR* AVI dashed through, to shew his hope therein was dashed.

He signified himself to be revived with gracious favour, which made the Sun shining upon a withered tree,

but,

but new blooming, with this, *HIS RADIIS REDIVIVA VIRESCO.*

The late Earl of *Essex* took a Diamond only amidst his shield, with this about it, *DIAM FORMAS MINUS.* Diamonds, as all know, are impaired while they are fashioned and pointed.

Sir *Henry Lea* upon some Astrological consideration, used to her late Majesties Honour, the whole constellation of *Ariadnes* crown, culminating in her nativity, with this word: *COE LUMQUE SOLUMQUE BEA-DIT.*

A sordid conscience did he shew, which made a *Halcyon* hovering against the wind with, *CONSTANS CONTRARIA SPERNIT.* The Fishers do say, that when it is dead and hanged up, it turneth the belly alwaies to the wind.

He might seem to be in some hard distress, which carried a Viper upon his hand, with this word over-written, *MORS, VEL MORSVS.*

He might seem to reach at some of *Vulcans* order, which made a Buck casting his horns, with *INERMIS DEFORMIS* over him; and under him, *CUR DOLENT HABENTES.*

It was some loving conceit expressed by him, which bare two Torches, the one light, the other out, with *EXTINGUOR A SIMILI.*

Another presenting himself at the Tilt, to shew himself to be but yong in these services, and resolving of no one Impreses, took only a white shield,, as all they did in old time, that had exploited nothing. and in the base point thereof made a Painters penfil, and a little shell of colours with this Spanish word, *HAZED MEQUE QUIRES*, *id est*, Make of me what you will.

At that time one bare a pair of scales, with fire in one ballance and smoke in the other, thereby written, *PONDERARE, ERRARE.*

The same day was born by another, many flies about

a candle, with, *ST. SPLENDIDIORA PETENTER.*

In another shield, (if I am not deceived) droppes fell down into a fire, and there-under was written, *TAMEN NON EXTINGVENDA.*

The Sun in another shield did seem to cast his rayes upon a Star, partly over-shadowed with a cloud, and thereby was set down, *TANTUM QUANTUM.*

A letter folded and sealed up, superscribed, *LEGE ET RELEGE,* was born by another, and this last I refer to the Readers consideration.

Confident was he in the goodnes of his cause, and the Justice of our Land, who only pictured *Justitia* with her Balance and Sword, and this, being an Anagram of his name, *DNM ILLA, EVINCAM.*

For whom also was devised by his learned friend, *Pal-lus* defensive Shield with *Gorgons* head thereon, in respect of his late Sovereigns most gracious patronage of him, with this Anagrammatical word, *NIL MALUM VNI DEA.*



Epitaphes.



Great hath been the care of buriall
 even since the first times, as you may
 see by the examples of *Abraham, Ja-
 cob, Joseph, Josua*, the old Prophet in
 Bethel, and Tobie; and also by that in
 holy Scriptures: *Mors tua ne domages
 gratiam*. The Jews annointed the
 dead bodies, wrapped them in sirdon, layed them in co-
 vered sepulchres hewed out of stone: The Egyptians em-
 balmed and filled them with odoriferous spices, reseruing
 them in glasse or coffins: the *Assyrians* in wax and honey,
 the *Scythians* carried about the cleauesed carcases to the
 friends of the deceased for 40. daies with solemne ban-
 quets. And that we may not particulare, the *Romans* so
 far exceed in funerall honours, and ceremonies, with
 ointments, images, bonfires of most precious woods, sa-
 crifices, and banquets, turning their dead bodies, untill
 about the time of *Theodosius*, that Laws were enacted to
 restrain the excess. Neither have any neglected buriall,
 but some savage Nations, as *Baarians*, (which cast the
 dead to their dogs) some varlet Philosophers, as *Diogenes*
 which desired to be deuoured of fishes; some dissolute
 Courtiers as *Mecenas*, vvhio vvas wont to say.

Macrobius.

Non tumulum curio, sepulchri natura relinquit.

As another said.

De terra in terram, & quodvis terra sepulchrum.

Yea, some of especiall note amongst us neglecting the last
 duty either upon a sparing or a precise humor are content

to commit to the Earth their Parents, Wives & the nearest unto them *in tenebris*, with little better than *S. pulchra asserunt*. As for those which philosophically dislike monuments and memorials after their death, and these that affect them; I think as *Plato* did, speaking of *Virginia*, and *Apollonius*: that both of them do ambitiously march with like paces towards glory, but by divers waies, these openly, in that they desire their due titles, those other covertly, in that they would seem carelessly to contemne them.

But among all funerall honours, Epitaphes have alwaies been most respectiue, for in them love was shewed to the deceased; memory was committed to posterity, friends were comforted, and the reader put in mind of human frailty.

The invention of them proceeded from the presage or forefeeling of immortality imprinted in all men naturally, and is referred to the Schollers of *Linus*, who first bewailed their Master, when he was slain, in dolefull verses, then called of him *Elinum*, afterward *Epitaphia* for that they were first sung at burials, after engrained upon the sepulchres.

It were needles to set down here the Laws of *Plato*, that an Epitaph should be comprised in four verses; or of the Lacedemonians, who reserved this honour only to Martial Men, and chaste women; or how the most ancient, (especially Greeke,) were written in Elegiac verse, after in prose.

How monuments were erected most usually along the high way sides to put passengers in mind that they are, as those were mortall.

How such as violated sepulchres were punished with death, banishment, condemnation to the mines, loss of members, according to circumstance of fact and person, and how sacred they were accounted.

In which regard I cannot but give you the words out of the *Novellæ leges Palaminianæ Augusti De sepulchris priuatis*, which are worth reading. *Scimus, nec vana fides*, &c.

solus est

Intus in membris animas habere sensum, & in originem suam spiritibus redire coelestem, hoc libris veteris sapientia, hoc religio, quam veneramus & colimus, declarat acceci. Et licet occasus necessitatem mens digna non sentiat, amant tamen animas sedem corporum relinquentes, & inscio quo sorte rationis oculi a sepulchri humis latentur: cujus tanta permanet cura temporibus, ut videamus in hos usus sumptuosis laboriosa in utrumq; metalla transferri, pperosaque moles excusis laboribus componi. Quod prudentium certe intelligentiorum censurae, si nihil crederet esse post mortem. Nimis barbara est & vesana crudelitas, minus extremam lucem cunctis invidere, & diutis per inexcipabile crimen sepulchrum, monstrare caelo totum reliquias humatorum. Against which I cannot without grief remember, how barbarously, and unchristianly some not long since have offended, yea, some Mingendo in patrios cineres, which yet we have seen strangely revenged.

I could here also call to your remembrance how the place of buriall was called by St. Paul *Seminatio*, in the respect of the assured hope of resurrection, of the Greeks *Camiterion*, as a sleeping place untill the resurrection, and of the Hebrews *The house of the living* in the same respect, as the Germanes call Church-yards untill this day *Gods aken* or *Gods field*. And in the like sense tombes were nam'd *Requitoria*, *Ossuaria*, *Cineraria*, *Domus aeterna*, &c. As you may see in old inscriptions at Rome, and elsewhere. Which Lucian scoffingly termed *Campes* and *Cottages of Carcases*.

Notorious it is to all, how the same Lucian bringeth in *Dionanes* laughing and out-lughing King *Mausolus*, for that he was so pitifully pressed and crushed with an huge heap of stones under his stately monument *Mausoleum*, for the magnificence accounted among the worlds wonders: But monuments answerable to mens worth, states, and places, have alwaies been allowed. yet stately sepulchres for base fellows have alwaies lien open to bitter jests, as that marble one of *Licinius* the Barber, which

one by way of comparison thus decided, with a doubt thereon, whether God regarded men of worth.

Marmoreo Licinus tumula jacet, at Cato parvo,

Pompeius nulla. Credimus esse Deos?

Whereunto another applyed with an assurance, that God doth regard worthy men.

Saxa premunt Licinum, vehit alium fama Catonem,

Pompeius tituli. Credimus esse Deos.

As for such as bury themselves living, and say they live to themselves, when they live neither to themselves, nor to other, but to their belly, ease, and pleasure, well worthy are they to have while they live, that Epitaph which *Seneca* devised for *Vatia* their fellow, to be inscribed upon his house, *Hic situs est Vatia*, and no memoriall at all when they are dead.

It is not impertinent to note in one word as the ancient Romans began Epitaphs with *D. M.* for *Dis Manibus*, *D. M. S. i. Dis manibus sacrum. Hic situs est Hospes*, as speaking to the reader. So we and other Christians began them with *Hic depositus*, *Hic jacet*, *Hic requiescit*, *Hic tumulatur*; in French *Icy gist*, *Here lieth*, and in latter time according to the doctrine of the time *Ora pro. &c.* Of your charity, &c. And now after the ancient manner *D. O. M.* for *Deo Optimo Maximo. Posteritati Sacrum. Memoria Sacrum. Deo & Posteritati Viruti & Honori Sacrum &c.*

Likewise as our Epitaphs were concluded with *On whose soul God have mercy, Cujus anima propitiatur Deus*, God send him a joyfull resurrection, &c. 'o theirs with, *Hoc Monumentum posuit vel fecit*, in these letters: *M. P. M. F.* in the behalf of him that made the Monument, With *Vale, Vale, & Salvo animo, nos te ordina, quo natura jufferis, sequimur.* With *H. M. H. N. S.* for *Hoc monumentum heredes non sequitur.* When they would not have their heirs entombed therein; with *Rogo per Deos Superos inferosque ossa nostra non violas*; And most commonly with *Sit tibi terra levis*, in these notes, *S. T. T. L.* And sometime with *Quotum posteri non invideant.*

But omitting this discourse, I will offer unto your view a number of chiefe Epitaphs of our nation for matter and conceits, some good; some bad, that you may see how learning ebbed and flowed: most of them recovered from the injurie of time by writers. And will begin with that at Rome as most ancient erected to the memory of a Britaine; who after the manner of the time, took a *Roman* name.

M.VLP. IOIV. STQ. O.S. IG, AVG. MILITA-
VIT. AN. XXV. VIXIT. XLV. NAT. ONE
BRITTO. FEC.

M. VLSIVS RESPECTVS VEH. AVG. AMICO
OPTIMO DE SBRENE MBRENTA

Arthur the valorous upholder of the ruinous state of *Britain* against the Saxons about the year 500. was buried secretly at *Glastenbury*, lest the enemy should offer indignity to the dead body, and about 700. years after, when a grave was to be made in the Church-yard there, a stone was found between two *Pyramides* deep in the ground, with a cross of lead infixed into the lower part thereof, and inscribed in the inner side of the cross in rude Characters, which the *Italians* now call *Gotish* letters.

HIC JACET SEPVLTVS INCLYTVS REX AR-
TVRAVS IN INSULA AVALONIA

Under which in a trough of Oke were found his bones which the Monkes translated into the Church and honoured them with a tombe, but dishonoured him with these hornepipe verses.

Hic jacet *Arthurus* flos regum, gloria regni,
Quem morans *probitus* commendat laude perenni.

Augustine the first Arch-Bishop of *Canterbury*, who first preached Christ to the *English* nation: converted the *Kentishmen*; and revived Christianity in this Isle, which flourished among the *Britains*, many yeass before his coming, was buried at *Canterbury* in St. *Peter's* Porch, with this Epitaph.

Hic requiescit dominus *Augustinus* *Dorobernensis* Archie-
piscopus.

piscopus primus, qui olim huc à beato Gregorio Romana urbis
 pontificis directus, & a Deo operatus, & miraculorum suffragans,
 Æthelbertum regem, ac gentem totam ab idolorum cultu ad
 Christi fidem perduxit, & completus in pace diebus officii sui,
 defunctus est septimo Kalendas Januæ, eodem rege regnante.

In the same place were interred the six succeeding Arch-
 bishops, for whom and *Augustine* making the seventh,
 were these verses, as comon to them all written on the wall
 with this title: as I finde them in *Geruastus Doroberniensis*

*Septem prima ecclesia Anglorum
 columna.*

*Augustinus, Laurentius, Mellitus, Justus, Honorius,
 Deus-dedit, Theodorus.*

*Septem sunt Anglis primates & protopatres,
 Septem rectores, calo septemque irrones,
 Septem cisterna vita, septemque lucerna,
 Et septem palma regni, septemque corona,
 Septem sunt stella quas hæc tunc arca cella.*

But *Theodorus* the last of the 7. which first taught Greek
 in England, and died in the year 713. had this severally
 inscribed upon his tombe.

*Scandens alma nova felix consortia vita
 Civibus Angelicus iunctus in arce poli.*

Cedwall King of the West Saxons, went to Rome in the year
 689. and there being baptiz'd, renounced the world, en-
 ded his life, and was buried with this Epitaph,

*Culmen, opes, sobolem, pollentia regna triumphos,
 Exuvias, proceres, mania, castra, luras,
 Quaque patriæ virtus, & qua congeserat ipse,
 Cedwal armipotens liquis amore Dei.*

With some more, which you may see in *Paulus Diaconus*,
 and *Beda*.

King Eadgar surnamed the *Peacable*, the great patron
 and

and favourer of Monks, deserved well, for his foundation of so many Abbies, this Epitaph :

*Autor opum, vindax scelerum, largitor honorum,
Scepriiger Eadgarum regna superum possit,
Hic aliter Salomon, legum pater, orbita pater,
Quod carnis bellis, claruit inde magis.
Templa Deo, templis monachos, monachis dedit agros :
Nequitia lapsus, iustitiaque locum.
Novus enim regno vetum perquirere fasce:
Immensum modico, perpetuumque brevi.*

To the honour of King *Alfred*, a godly, wise, and warlike Prince, & an especial advanceer of learning was made this, better than that time commonly afforded :

*Nobilis ac imata tibi, probitasque honorem
Armipotens *Alfred* dedit, probitasque laborem,
Perpetuumque labor nomen : cui mixta dolori
Gaudia semper erant : spes semper mixta timori.
Si modo victor eras, ad crastina bella pavebas ;
Si modo victus eras, in crastina bella parabas.
Cui vestes sudore jugi, cui fida crura
Tincta jugi, quantum sit onus regnare probarunt.
Non fuit immensus quicquam per climata mundi,
Cui tot in adversis vel respirare liceret :
Nec tamen aut ferro contritus ponere ferrum,
Aut gladio potuit vita finire labores.
Jam post transactos vita regni que labores,
Christus ei sit vera quies, & vita perennis.*

It is mervellous how immediately after this time learning decayed in this Kingdom, for *John Erigena*, alias *Scottus*, favoured of *Charls* the Bald King of France, and the fore-said King *Alfred* for his learning, when he was stabbed by his Schollers at *Malmesbury*, was buried with this rude, rough, and unlearned verse :

*Clauditur in tumulo Sanctus Sophista Johannes,
Qui ditatus erat, jam vivens dogmata miro.
Martyrio tandem Christi conscendere regnum
Quo merito, regnant sancti per secula cuncti.*

On the tombe of Saint Edward the Confessor in
Westminster, is this epitaph.

*Omnibus insignis virtutum laudibus heros
Sanctus Edwardus Confessor, Rex venerandus,
Quinto die Iani moriens super aethera scandit.*

Survive Corda. Morisist, 1065.

This religious and good King dyed at Westminster: the Chamber wherein he dyed yet remaineth close to Sir Thomas Cottons house: he built a goodly house in Essex, which he called *Have-be-ring*, as much to say, as *take the Ring* (for he in the Saxon was, *the*, in our now English) In this place he took great delight, because it was woody and foliary, fit for his private devotions. I cannot iustifie that report, how when he was hindered and troubled in his praying by the multitude of singing Nightingales, earnestly desired of God their absence, since which time never Nightingale was heard to sing in the Parke, but without the pales many tumbers, as, in other places; yet this is reported for a truth by the inhabitants at this day.

Concerning that name of *Have-ring*, from taking the Ring, the History is commonly known, which is, how King Edward having no other thing to give an aged Pilgrim, who demanded an almes of him here in England, took off his Ring from his finger, and gave it him, which Ring the said Pilgrim from *Hierusalem*, or I wot not from whence, delivered to certain Englishmen, and willed them to deliver the same again unto their King, and to tell him it was Saint John the Evangelist that he gave it unto, and who now sent it again, withall to tell him upon such a day he should dye, which was the day above written. The credit of this story I leave to the first Author, and the Legend; but if at any time you goe through Westminster Cloyster into the Deans yard, you shall see the King and Pilgrim cut in stone over the gate: but this by the way.

And from this time learning so low ebbed in England, that between Thames and Trent, there was scant one found which could understand Latin, and that you may perceive,

perceive, vwhen as *Hugolin* Treasurer to King *Edward* the Confessor, had these most filly verses ingraven upon his monument, in the old Chapter-house of *Westminster*.

*Qui ruit iniuste caput hic Hugolinus locus te,
Laudis pia claret, quia parvulus non claret.*

But shortly after the Conquest learning revived; as appeareth by these that follow, vvhich were cast in a more learned mould than the former.

King *William* surnamed the Conquerour, for his conquest of *England*, vvas buried at *Caen* in *Normandy*, vwith this Epitaph, discovered in the late civill Wars of *France*; but mentioned in *Gemeticonsis*.

*Qui rexis rigidas Normannos, atque Britannos
Audacter vicit, fortiter obtinuit:
Et Cenomanenses virtute contudit enses,
Imperitque sui legibus applicuit.
Rex magnus parva facit hic Gulielmus in urna:
Sufficit & magno parva domus domino.
Ter septem gradibus se voluerat atque duobus,
Virginis in gremio Phabus, & hic obit.*

Upon *Stigand* Archbillhop of *Canterbury* degraded for his intrusion and corruption, I finde this most viperous Epitaph in an old Manuscript, vvhich seemed to proceed from the malice of the *Normans* against him.

*Hic jacet Herodes Herodes ferocior, huius
Iniquitat infernum spectans, ossa solans.*

William the Valliant, Earl of *Flanders*, grandchild to this King *William* the Conquerour, sold to *Roberts*, who unhappy in his state, losing the hope of his Kingdoms of *England*, and dying of a wound in his hand, was not altogether unhappy in his Poet, which made him this Epitaph.

*Unicus ille ruit, cuius non verga sagittarum,
Cujus nullo pedes non potuerunt fugam.
Nil nisi fulmen erat, quoties res ipsa moribatur,
Et si non fulmen, fulminis instar erat.*

King *Henry* the first, for his learning surnamed *Beauclerc*, had this flattering Epitaph, as Poets could flatter in all ages.

Rex Henricus obiit, decus olim, nunc dolor nobis,

Numina sunt numen deperisse suum.

Mercurius minor eloquio, ut mentis Apollo,

Jupiter imperia, ceterisque vigoro gemunt.

Anglia qua curâ, qua scepro Principis hujus,

Ardua splenderat, jam tenebrosa ruit.

Hæc cum rege suo, Normannia cum Duce merces,

Nutrit hac puerum, perdidit illa virum.

Whereas this dead King was so divided, that his heart and brains were buried in Normandy, and his body in England, these verses were made by Arnulph of Lisieux.

Henrici, cuius celebrat vox publica nomen,

Hoc pro parte jacent membra sepulchro loco.

Quem neque viventem capiebat terra, nec unus

Defunctum potuit conspeliare locus.

In tria partitus, sua jura quibusque resignat

Partibus, illustrans sic tria regna tribus.

Spiritus cælum, cordi cerebroque dicata est

Neustria: quod dederat Anglia, corpus habet.

Of him also another composed these in respect of his peaceable government, and the troubles which ensued under King Stephen, both in England and Normandy.

Anglia luceat hinc, Normannia gens fiat illinc,

Occidit Henricus modo lux, nunc luctus ardens.

Upon William sonne of King Henry the first, and heir apparant of this Realm, drowned upon the coast of Normandy, I have found this Epitaph.

Abstulit hunc terra maris unda nocera,

Proh dolor! occubuit Sal Angliæ, Anglia plora:

Quæque prius fuerat gemina radiat a nitore

Extincto nata vivæ constanta parente.

But well it was with England in that he was so prevented, which threatened to make the English draw the Plough as Oxen. (*Hypadigma.*)

Queen Maud.

Maud daughter to the foresaid King, wife to Henry the fourth Emperour, mother to King Henry the second, who intituled her self Emperess and *Augusta*, for that she was

thrice

thrice solemnly crowned at Rome, as R. de Diceto tellifieth, and *Anglorum Domina*, because she was heir apparent to the crowne of England, was very happy in her Poet, who in these two severall verses, contained her princely parentage, match, and issue.

Magna oriū, maiorque viro, sed maxima pars,

Hic jacet Henrici filia, sponsa, parens.

Alberic Vere, grandfather to the first Earl of Oxford, and his son *William* were buried together, *Anno 1088.* with this Epitaph at *obit*, where he was founder and afterward Monk, as it is in the *Annales of Abingdon Abbey*.

En pater, en senior, pater alter, filius alter,

Legem, fortunam, terram vixisse sub unam :

Which is not unlike to that of *Conrad the Emperour* at *Spire* in Germany.

Filius hic, pater hic, avus hic, proavus jacet istic.

Thomas Becker, Archbishop of *Canterbury* lies in *Christ's Church* at *Canterbury* at *Christmas*, had these Epitaphs expressing the cause, the time, and place of his death, made by his especiall favourer.

Pro Christi sponsa, Christi sub tempore, Christi

In templo, Christi verus amator obit.

Quinta dies natalis erat, flos orbis ab orbe

Carpiunt, & fructus incipit esse pelli.

Quis miratur? præsul: cur? pro grege. qualiter? esse :

Quando? natali. quibus locus? ara Dei.

For *Theobald of Blois* Earl of *Champaine*, nephew to King *Henry the first*, *Giraldus Cambrensis* Bishop of *S. David's* in *Wales* made this.

Ille comes, Comes ille prius Theobaldus erat, quem

Gaudet habere polius, terra carere dolet.

Non hominem possum, non audeo dicere numen :

Mors probat hunc hominem, vita fuisse Deum.

Trans hominem, citraque Deum : plus hoc, minus istud,

Nescio quis, noster, inter utrumque fuit.

Vitalis Abbot of *Westminster* which died in the time of the Conquerour, had this Epitaph :

Qui nomen traxit a vita, morte vocante

Abbas Vitalis transiit, hicque jacet :

And for *Lawrence* Abbot of the same place which died
1176, was made this alluding to his name :

Pro meritis vita dedit isti Laurea nomen,

Detur ei vita laurea pro meritis.

These two haply, may finde as much favour with some,
if one word do not prejudice, as that ancient one of *Floridus* so highly commended.

Quod vixi flos est, servat lapis hic mihi nomen,

Nolo Deos manes, flos mihi pro titulo.

Gervays de Bloys base Son to King *Stephen*, and Abbot
also of the same Church was buried with the foresaid in
the Cloyster with this.

De Regum genere pater hic Gervasius ecce

Monstrat defunctus, mors rapit omne genus.

William de Atheny Earl of *Arundel*, and Butler to the
King, was buried at *Wimondham* which he founded with
this.

Hunc Pincerna locum fundavit, et hic jacet, illa

Qua dedit huic domini, jam sine fine tenet.

That mighty Monarch King *Henry* the second, which
by his own right adjoynd *Anjoy*, *Maine* and *Tourain*,
by his wife, *Aquitaine*, *Payllou*, and by conquest *Ireland* to
the Crown of *England*, and commanded from the *Pyrrene*
mountains to the *Orcades*, was honoured with this Di-
stich while he lived containing his princely praises.

Nec laudem, nec munus amat, nec honore superbit,

Nec lassus ladit nec dominando premit.

And after his death with this epitaph.

Rex Henricus eram, mihi plurima regna subegi,

Multiplicique modo Duxque Comesque fui.

Cui satis ad votum non essent omnia terra

Climata, terra modo sufficit acta potum.

Qui legis hoc, pensa discrimina mortis, et in me

Humana speculum conditionis habe.

Sufficit

*Sufficit hic tumulus, cui non suffecerat orbis,
Res brevis amicta mihi, cui fuit ampla brevis.*

Rosamond the fair his paramour, daughter to Walter Lord Clifford, and mother to William Longspee the first Earl of Sarisbury eternized by Master Daniels Muse, had this, nothing answerable to her beauty:

*Hac jacet in tumba rosa mundi non Rosamunda,
Non redolens, sed alba, qua redolere solet.*

William Longspee Earl of Sarum, base son to King Henry the second by this Lady, had an Epitaph not unlike to that of his mother.

*Flos comitum Willistinus cognominis Longus,
Ensis vaginam caput habere brevem.*

For Rhees ap Gruffith ap Rhees ap Theodor, Prince of South-wales renowned in his time, these funerall verses were made amongst others:

*Nobile Cambrensis occidit diadema decoris,
Hoc est, Rheesus obiit: Cambria tota gemit.*

*Subtrahitur, sed non moritur, quia semper habetur
Ipsius egregium nomen in orbe novum.*

*Hic tegitur, sed detegitur, quia fama perennis
Non finit illustrem vocu latere ducem:*

*Excessu probitate modum, sensu probitatem,
Eloquio sensum, moribus eloquium.*

The glory of that magnanimous and Lion like Prince King Richard the first, renowned for his conquest of Cyprus: the King whereof he took and kept in fetters of silver, and for his great exployts in the holy land; stirred up the wits of the best Poets in that age, to honour him with these Epitaphs which follow, when he was slain in viewing the Castle of Chaluz in Limosin.

*Hic Richards jacet, sed mors non cederet armis
Victa timore tui, cederet ipsa tuis.*

Another also writ of him.

Ipsius in morte perimit formica laudem:

Proh dolor! inveni formicam, mundum obis.

An English Poet imitating the epitaph made of Pom-

pey and his children, whole bodies were buried in divers Countries, made these following of the glory of this one King divided in three places by his funerall.

*Viscera Caruelum, corpus fons servat Ebraudi,
Es cor Rothomagum, magne Richarda, tumus.
In tria dividitur unus, qui plus fuit uno:
Non uno jaceat gloria tanta loco.*

At Font-Everard where his body was enterred with a gilt image, were these six excellent verses written in golden letters, containing his greatest and most glorious achievements: as his victory against the Sicilians, his conquering of Cyprus, the sinking of the great Galeasse of the Saracens, the taking of their Convoy, which in the East parts is called a Carvana, and the descending of Joppe in the holy land against them:

*Scribitur hoc tumulo, Rex auree, laus tua, tota
Aurea, materia conveniente nota.*

*Laus tua prima fuit Siculi, Cyprus altera, Dromo
Tertia, Carvana quarta, suprema Jope.*

*Suppressi Siculi, Cyprus pessundata, Dromo
Mersus, Carvana capta, retenta Jope.*

But sharpe and satyricall was that one verse, which by aluding, noted his taking the Chalice from Churches for his ransom, & place of his death which was called Chaluz.

Christe tui calicis prado, fit prada Caluzis.

Savaricus Bishop of Bath and Wells a stirring prelate, which laboured most for the redeeming King Richard, when he was captive in Austria, and is famous in the decretals (*lib. 3. tit. 90. Novit ille*) had this epitaph, for that he was always gadding up and down the world, and had little rest.

[Hospes erat mundo per mundum semper rundo:

Sic suprema dies, fit sibi prima quies.

And the like in late years was engraven upon the monument of Jacobus Trufcio a military man of the same metal, as Ledovic Guicciardin reporteth.

HIC MORTALIS REQUIESCIT SEMEL,
QUI VIVUS REQUIEVIT NUNQUAM.

But *Similis* Captain of the guard to *Adrian* the Empe-
ror, when he had passed a most toylefome life, after he had
retired himself from service, and lived privately 7. years
in the Country, acknowledged that he had lived onely
them 7. years, as he caused to be inscribed upon his mo-
nument thus.

*Hic jacet Similis cuius aetas multorum annorum
fuit, ipse septem duntaxat
annos vixit.*

It may be doubted whether *Wulgrine* the Organist was so
good a Musician, as *Hugh* Archdeacon of York was a Po-
et, which made this Epitaph for him.

Te, Wulgrine, cadente cadunt vox, organa, cantus,

Et quicquid gratum gratia vocis habet.

Ecce, lyra, modulis, Syrenes, Orpheus, Phœbus

Unus tres poteras equiparare tribus.

Si tamen illorum non fallas fama locorum,

Quod fueras nobis, hoc eris Elysiis.

Cantor eris, qui cantor eras, hic charus & illic.

Orpheus alter eras, Orpheus alter eris.

Vpon one *Peter* a religious man of this age I found
this.

Petra capis Petri cineres, animam Petra Christus.

Sic sibi divisit utraque petra Petram.

Upon the death of *Morgan* base son of King *Henry* the
2. was made this epitaph, alluding to his name in that
alluding age.

Larga, benigna, decens, jacet hic stirps regia, morans

Organa Morgano fracta jaetute, silent.

King *John* a great Prince, but unhappy, had these epi- King John.
taphs bewraying the hatred of the Clergy toward him.

Hoc in sarcophago sepelitur Regis imago,

Qui moriens multum sedavit in orbe tumultum,

Et cui connexa diu vixit probra manebant.

Hunc mala post mortem timor est ne fata sequantur.

*Qui legis hoc motuent dum cernis te moriturum
Discito quid verum pariat tibi meta dicunt.*

But this was most malleious, and proceeded from a viperous minde.

*Anglia sicut adhuc sordet furore Johannis,
Sordida sedatur, sedatur Johanne, gehenna.*

In the time of King Henry the third they began to make Epitaphs, as they call it now out of *Propia qua maribus*, as some do in our age; but among them this was short and good for William Earl of Pembroke, and Marshall of England, buried in the Temple Church.

*Sum quem Saturnum sibi sensit, Hibernia, Solus
Anglia, Mercurium Nonnannia, Gallia Martem.*

And this was not bad for Richard de. Clare, Earl of Gloucester and Hertford which died, Anno 1602.

*Hic pudor Hippoliti, Paridis gena, sensus Ulyssis,
Aenea pietas, Hectoris ira jacet.*

I doubt not but this rime of Simon Monfort Earl of Leicester, slain at Evesham, found favour in that age, as the Earl himself who was so followed by the people, that he durst confront his soveraign King Henry the 3. and as the Epitaph doth imply, was the peerless man of that time, for valour, personage, and wisdome.

*Nunc dantur fato, casusque cadunt iterato,
Simone sublato, Mars, Paris, atque Ears.*

Upon a Gentleman as some think named Non, buried at Wimondham, who gave nothing to the religious there, was made this.

*Hic situs est Nullus, quia nullo nullior iste;
Et quia nullus erat, de nullo misit Christus.*

Excellent is this (which I found in the book of Wimondham) for Pope Lucius born at Luca, Bishop of Ostia, Pope of Rome, and dying at Verona.

*Luca dedit lucem tibi, Lucus, Pontificatum
Ostia, Papatum Roma, Verona mori.
Imo Verona dedit tibi vivere, Roma
Exilium, curas Ostia, Luca mori.*

If you will see an old Deane named *Hamo Sol*, resembled to the twelve sons of old father *Amps*, which had every one (as *Robulus* was wont to call them) thirty daughters, some fair some foul, all dying, and never dying, reade this Epitaph.

Parascepi mensis dotes cuiuslibet Hamo.

Circumsp. Huius erat ut Janus, Crimina pugnans

Ut Februus, veterana novans ut Martius ipse,

Semina producens ut Aprilis, flore caruscans

Ut Maius, facie plaudens ut Junius, intus

Fervens ut Julius, frugis maturus adultæ,

Messor ut Augustus, fecundans borrea more

Septembris, replens vino cellaria more

Octobris, pastor pecudum sed spiritualis,

More Novembris; epulatur dupliti instar

Omne Decembris habet, hiemali peste quiescens.

Another playing upon the name *Hamon* made this for him.

Olim piscator hominum; quasi piscis ab hamo

Mortis Captus hamo celebrat convivium vite.

But witty was this, whereas he died in a Leap year upon the Leap day, accounted to unhappy a day of the Romans, that *Valentinian* the Emperour durst not peep or in that day:

Hamo Deane jaces, toto fugit exul ab anno

Interitum Solis, ausu videre dies

Verily he was a man of some good note in that time, for I finde another of him alluding also to this Leape day.

Nulla dies anni nisi bissextilis, & anni

J. diei dominata sui, nec subdita mensi,

Sed noctis lux instar erat, lux nescia lucis,

Et lux existens inter lucos, quasi sub

Inter aves, huius poterat considerari vicem

Solis, & humanum genus hac prætere lucerna

Alexander Neeham a great learned man of his age, appeareth by his Books *De divinis sapientia libellum*, buried in the Cloister at *Worcester* with this, but deserved a better.

*Eclipsim patitur sapientia : Sol sepelitur ;
 Qui dum vivebat, Judis genus omne vigeat ;
 Solvitur in cineres Neeham, cui si foret haes
 In terris unius, minus esset flebile funus.*

A merry mad maker as they call Poets now, was he, which
 in the time of K. Henry the 3. made this for *John Calf*.

*O Deus omnipotens Vniuersi misereere Joannis,
 Quam mors praeventiens noluit esse bonam.*

Which in our time was thus paraphrased by the translator.

All Christian men in my behalf.

Pray for the soul of Sir John Calf.

O cruel death, so subtle as a Fax,

Who would not let this Calf live till he had been an Oxe

That he might have eaten both brambles and thorns,

*And when he came to his fathers years might have worn
 horns.*

Robert de Courney was buried at *Ford*, as appeareth by the
 Register of that place 1142. under a stately Pyramid; who
 whether he was descended from the Earle of *Edessa*, or
 from *Peter* the son of *Lewis* the *Grois*, King of *France*,
 had but this bad inscription, which I insert more for the
 honour of the name, than the worth of the verse.

Hic jacet ingenui de Courney glabra Roberti,

Militis egregii, viri tum laudatissimis

Quem genuit strenuus Reginaldus Comitanensis,

Qui procer eximius fuerat tunc Devonienus.

A Monk of *Duresme* busied his brain in nicking out these
 nice verses upon the death of *W. de La-march* Chancellor
 of England under King *John*.

Culmina qui cupi

Est sedata si

Qui populos regi

Quod mors omni-

Vobis prapost

Quod sum vos eri

Laudes pompasque fici

Si me pensare voli

memores super omnia fi

non parit honore poti

similis fueram bene sci

ad me currendo veni.

William de Valencia commonly called *Valens*, Earle of *Pembroke*, and half brother to King *Henry* the 3. from whom
 the

the Earls of Shrewsbury, Kent and others are descended,
is intombed at Westminster, with these rank rimes.

*Anglia tota dolet, moritur quia regia proles,
Qua florere soles, quam continet infima moles :
Guilelmus nomen inigne Valentia prabet
Celsum cognomen, nam tale dari sibi debet.
Qui valuit validus, vivens virtute valore,
Et placuit placido sensu, morumque vigore.*

Robert Grosset, commonly called Robin Groshead Bishop
of Lincoln, a most learned Prelate, reported by Matthew
Paris to be a severe reproover of the Pope, a favourer of
learning, a searcher of Scriptures, a Preacher of the Word,
and generally a man of great worth, commanded this
onely to be engraven over his Tomb.

*Quis sim nosce cupis ? caro putrida, nil nisi vermis ;
Quisquis es, hoc de me sit tibi scire satis.*

But upon his death this was written.

*Rex dolet, ac regnum gemit, & flet Anglia tota,
Plebs plangit, gemitus ingeminare juvat,
Quippe Grosheadus speculum virtutis, asylum
Justitia, Regis anobora morte jacet.
Non poteris tamen ille mori, cui fama perorat,
Laus lequitur, redolet fructus, abundat honor :
Unde dolens tristatur homo, canit Angelus inde,
Unde serenatur sidera pallat humus.*

King Henry the third, a Prince more pious than prudent, King Henry
the third,
lyeth buried in Westminster Church, which he newly re-
builted, in a fair monument erected by the Monks, and
inscribed with these Monkish rimes :

*Tertius Henricus jacet hic pietatis amicus,
Ecclesiam istam stravit, quam post renovavit.
Reddet ei munus qui regnat trinus & unus.*

Upon the tomb of D. John Bekingale, sometime Bishop of
Chichester this is engraven, which I set here for rare cor-
respondency of the rime.

*Tu modo qualis eris ? quid mundi quaris honores ?
Crimina deplores, in me nunc te speculeris :*

*En mors ante fores, qua clamat omnibus adsum
In panis passum, pro me te deprecor ores:*

Which is the same in sense with that at Geneva.

VIXI UT VIVIS

MORIBUS UT SUM MORTUUS

SIC VITA TRUDITUR.

Lewes de Beaumont that learned Bishop of *Daresme*, who was preferred thereunto for his affinity unto the Queen, although he could not with all his learning read this word *Metropolitice* at his consecration, but passed it over with *Soit pour dist*; swearing by *S. Lewes*, that they were discourtous, which set down so many hard words in the ordering of Priests; had this upon his tombe in *Daresme* Church where he was buried, 1333.

*De Bello Monte jacet hic Lodovicus humanus,
Nobilis ex fonte regum, Communique creatus, & ca*

King Edward
the first.

King Edward the first a most worthy, and mighty Prince, the first establisher of the Kingdom of England, had affixed at the Altar of *S. Edward*, near his tombe at *Westminster*, a large Epitaph in prose, whereof I have found only this fragment.

.....
.....
.....
Abavus autem & trisavus ejus dilatantes imperia, subjecerant sibi Dacatas & Comitanus. Edwardus vero paternarum magnificentiarum amplius amulator existens, Regaleque solium perorans in clypeo & in hasta. Principatum Wallia truncatisque principibus, Leolino & David potentissime adquisivit. Quintimo dominium Regni Scotia, primo magni industriæ consilii, deinde virtute bellicorum victoriosissime est adeptus. Nihilominus Comitibus Cornubie & Northfolke (disponente eo cuius est orbis terra & plenitudo ejus) ad manus Edwardi mirabiliter devolutus, suis successoribus amplissimam reliquit materiam gloriandi. Ubique igitur Christus habet nomen, inter præcellentissimos reges fidei habet & Edwardus honorem.

The famous King Edward the third, which had so great ^{King Edward} victories over the French, to the greater glory, than good ^{the third.} of England, as some say, is entomb'd at Westminster with this, when he had reigned fifty years :

*Hic decus Anglorum, flos regum prateritorum,
Fama futurorum, vox clementis, pax populorum,
Tertius Edwardus, regum complens jubilaeum,*

King Richard the second his grandchild, and successor, ^{King Richard} who was deposed of his Kingdom by Henry the fourth, had ^{the second.} for his Kingdom a tomb erected at Westminster by King Henry the fifth, with this rude glosing Epitaph :

*Prudens & mundus Richardus ure secundus,
Per fatum visum, jacet hic sub marmore pictus:
Verax sermone fuit, & plenus ratione :
Corporis procerus, animo prudens ut Homerus.
Ecclesia favit, elatos suppedavit,
Quemvis prostravit regalia qui violavit,
Obruit hereticos, & eorum stravit amicos :
O clementis Christe, tibi devotus fuit iste,
Votis Baptista salves quem precor iste.*

In his time Robert Hawley a valiant Equire, was mustered in Westminster Church in service time, where he had taken sanctuary, and is there buried in the place, where he was first assaulted, with these verses :

Me dolus, ira, furor, multorum militis atque.

*In hoc gladio cel. bri pietatis asylo,
Dum Levi a Dei sermones legis ad iram,
Proh dolor, ipse meo Monachorum sanguine vultus
Aspersi moriens, chorus est mihi testis in aum,
Et me nunc retinet sacer hic locus Havle Robertum,
Hic quiapestifero, male sensi primitus hostes.*

Famous is L. Siccinus Dentatus, who served in an hundred and twenty battails. And glorious is Henry the fourth Emperour who fought 52. battails; and likewise honourable should the memory be of Sir Matthew Courney, our Countryman, of whose house Sir H. Newton is descended, which
command-

commanded in battai's, and was buried at *Stoke Hamden* in *Sommerleithire*, with this French memoriall now defaced.

*Icy gist le noble & valient Chevalir, Mahen de Gurnay
sadis Jeneschall de landes & Capitayn du Chastell de A-
ques pour nostre Signior le Roy en la Duebe de Guien
qui en sa vie fu ala bataille de Brémazain, & ala apres
a la siege de Algezir sur le Sarazines & auxi a les bat-
tayles de Seleuse, de Cressy, de Engenasse, de Poitiers, de
Nazara, &c. Obitt 96. etatis, 26 Septemb. 1406.*

* King *Henry the fifth*, who as *Thomas Walsingham* testi-
fied of him, was goodly in heart, sober in speech, sparing of
words, resolute in deeds, provident in counsell, prudent in
judgement, modest in countenance, magnanimous in a Shi-
on, constant in undertaking, a great alms-giver, devout to
Godward, a renowned Souldier, fortunate in field, from
whence he never returned without victory; was buried at
Westminster, and his picture was covered with silver plate,
which was sacrilegiously stolen away, and his Epitaph de-
faced, which was but these two filly verses:

*Dux Normannorum, verus Conquestor eorum,
Heres Francorum desessit, & Hector eorum,*

* He that made this filly one for *Sir John Woodcock* Mer-
cer and Major of *London*, 1405. buried in *St. Albans* in
Woodstreet, thought he observed both time and reason:

*Hic jacet in requie Woodcock John Vir generosus,
Major Londonia, Mercerus valde morosus.*

Hic jacet Tom Shorthose

Sine Tomb, sine Sheets, sine Riches.

Qui vixit sine Gown,

Sine Cloake, sine Shirt, sine Breeches.

Henry Chicheley although he was founder of *All Souls*
Colledge in *Oxford*, and an especiall furtherer of learning,
was but little honoured, by this unlearned Epicaph, 1443.

*Pauper eram natus, post Primas hic relevatus,
Jam sum prostratus, & vermibus esca paratus,
Ecce meum tumulum,*

His next successeur, one *John Kempe*, happened upon a better Poet, who in one verse comprehended all his dignities which were great.

Johannes Kempe.

Bis Primas, et presul erat, bis cardine functus.

For he was Bishop of *Recheester, Chichester, and London*, Archbishop of *York*, and then *Canterbury*; and Cardinal, first Deacon, then Priest.

This that followeth is engraven about a fair tombe in a goodly Chappell adjoyning to the Quire of Saint *Maries Church* in *Warwick*, being a worthy monument of so noble a person, since whose time, although but late, you may observe a great change both of the heirs of his house, and the use of words in this Epitaph.

Pray devoutly for the soul, whom God assoile, of one of the most worshipfull Knights in his daies of manhood and cunning, *Richard Beauchamp* late Earl of *Warwick*, Lord Despenser of *Bergevenny*, and of many other great Lordships, whose body resteth here under this tomb in a full fair vault of stone, set in the bare roche. The which visited with long sickness, in the Castle of *Rohan*, therein deceased full Christianly the last day of *April*, in the year of our Lord God 1439, he being at that time Lieutenant general of *France*, and of the Dutchy of *Normandie*, by sufficient authority of our Sovereign Lord King *Henry the sixt*. The which body by great deliberation and worshipfull conduct by Sea and by land, was brought to *Warwick* the fourth of *October*, the year above said, and was laid with full solemn exequies in a fair Chest made of stone, afore the West dore of this Chappell, according to his last Will and Testament, therein to rest, till this Chappell by him devised in his life were made, the which Chappell founded on the Roche, and all the members thereof his executors did fully make, and apparel by the authority of his said last Will and Testament. And thereafter by the said authority, they did translate worshipfully the said body into the vault aforesaid: Honoured be God therefore.

His daughter the Countess of Shrewsbury was buried in Saint Faiths under S. Pauls at London, with this :

Here before the image of Ihesu lyeth the Worshipful & right noble Lady, Margaret Countess of Shrewsbury, late wife of the true and victorious Knight, and redoubted Warriour John Talbot, Earl of Shrewsbury, which worshipfully dyed in Gien for the right of this land, the first daughter and one of the heirs of the right famous and renowned Knight Richard Beauchamp, late Earl of Warwick which died in Roane, and of dame Elizabeth his wife, the which Elizabeth was daughter and heir to Thomas late Lord Berkely, and on his side, and of her mothers side Lady Lisle, and Ties, which Countess passed from this world the xiiii. day of June, the year of our Lord, 1468. On whose soul the Lord haue mercy.

For that valorous Earl her husband the terror of France, I have elswhere noted his Epitaph, and now in stead thereof, I will give you to understand, that not long since his sword was found in the River of Dordogne, and sold by a peasant to an Armourer of Bordeaux, with this inscription, but pardon the Latine, for it was not his, but his Campling Chaplain.

SYM TALBOTI M. IIII. C. XLIII.

PRO VINCERE INIMICO MEO.

This inscription following is in the Cathedrall Church at Reims in Normandy, for Iohn Duke of Bedford, and Governour of Normandy, son to King Henry the fourth, buried in a fair plain monument, which when a French Gentleman advised Charles the eighth French King to deface, as being a monument of the English victories, he said, Let him rest in peace, now he is dead, whom we feared while he lived.

Cy gist feu de noble messieurs Jean de Bourbon, Duc de Bergh, en son vivant regent du Royaume de France, Duc de Bergh, fort,

fort, pour lequel est fondé une Messe estre par chacun iour
perpetuellement celebrée en cest autel par la Collee des
Clementins incontinent apres prime: & trespassa le 13. Sep-
tembre 1435. An quel 13. iour semblablement est fondé
pour luy un obit en ceste eglise. Dieu face pardon à son ame.

Vpon an ancient Knight Sir Iernegan buried Crofs-
leggd at Somerly in Suffolke, some hundred years since; is
written :

Iesus Christ both God and man,

Save thy seruant Iernegan,

Wappy and prudent King Henry the 7. who stopped the King Henry
streams of civill blood, which so long overflowed Eng- the 7.
land, and left a most peaceable state to his posterity, hath
his magnificall monument at Westminster, inscribed thus:

Septimus hic situs est Henricus, gloria regum

Cunctorum illius qui tempestate fuerunt,

Ingenia atque opibus gestarum nomine rerum :

Accessere quibus natura dona benigna,

Frontis bonus, facies angusta, heroica forma :

Iunctaque ei suavis conjux perpulchra, pudica

Et facunda fuit, felices prole parentes,

Henricum quibus octavum terra Anglia debet.

Hic jacet Henricus, huius nominis VII. Anglia quondam

Rex, Edmundi Richmundia Comitis filius qui die 22 Aug.

Rex creatus, statim post apud Westmonasterium 30 Octob.

coronatur, anno Dom. 1485. moritur deinde xxi. Apriliano

etatis Liii Regnavit annos xxii menses vii minus uno die.

This following I will note out of Hackney Church, that
you may see that the Clergie were not alwayes anticipa-
ting and griping many livings, by this worthy man, which
relinquished great dignities, and refused greater.

*Christophorus Ursuicus Regis Henrici Septimi Elemosynari-
us, vir sua etate clarus, summatis atq; infimatis iuxta
ebarus. Ad exteros reges undecies pro patria legatus. Deca-
natum Eboracensem, Arobidiaconatum Richmundia, Deca-
natum Windsoria habitos vivens reliquit. Episcopatum Nor-
wicensensem oblatum recusavit. Magnos honores tota vita*

*spavit, frugali vita contentus, hic vivere, hic mori voluit.
Plenus annorum obiit, ab omnibus desideratus. Funeris pom-
pam etiam testamento vetuit. Hic sepultus carnis resurre-
ctionem in adventum Christi expectat:*

Obiit anno Christi incarnati 1521. Die 23.

Martii. Anno aetatis suae. 74.

This Testamentarie epitaph I have read in an old Manu-
script.

Terram terra tegit, Damon peccata resumas:

Res habeat Mundus, spiritus alta petat.

The name of this defunct as it were enigmatically expres-
sed in this old epitaph.

Bis fuit hic natus, puer & bis, bis juvenisque,

Bis vir, bisque senex, bis doctus, bisque sacerdos.

In the Cathedrall Church of S. Pauls in London, a stone is
inscribed thus without name.

*Non hominem aspiciam
ultra.*

OBLIVIO.

This man yet would not willingly have been forgotten,
when he adjoyned his Arms to continue his memory,
not unlike to Philosophers which prefixed their names be-
fore their Treatises of containing glory.

Another likewise suppressing his name, for his Epitaph
did set down this goodly admonition.

Look man before thee how thy death hasteth,

Look man behinde thee, how thy life wasteth:

Look on thy right side how death thee desireth,

Look on thy left side how sin thee beguileth:

Look man above thee, joys that ever shall last,

Look man beneath thee, the pains without rest.

The Abbot of S. Albans which lyeth buried there in the
high Quire, suppressed his name as modestly as any other,
in this.

Hic quidem terra tegitur

Pecato solvens debitum,

Cujus nomen non impositum,

In libro vita sit inscriptum :

In the Cloister on the North side of S. *Pauls* now ruined, one had this inscription upon his Grave, without name.

VIXI, PECCAVI, PENITUI;
NATURÆ CESSI.

Which is as Christian ; as that was profane of the Roman :

AMICI
DUM VIVIMUS
VIVAMUS

King *Henry* the 8. who subverted so many Churches, monuments and tombs, lyeth inglorious at *Windsor*, and never had the honour either of the tomb which he had prepared, or of any Epitaph that I now remember.

But his Brother in law King *James* the fourth of *Scotland* slain at *Flodden*, though the place of his buriall is unknown, yet had this honourable Epitaph.

Fama orbem replet, mortem sors occulit : at tu

Desine seruari quod segas ossa solam :

Si mihi dent animo non impar sacra sepulchrum,

Angusta est tumulo terra Britannia meo.

Queen *Jane* who died in Child-birth of King *Edward* the sixth, and used for her device a *Phoenix*, being her paternal Crest, had this thereunto alluding for her Epitaph.

Phoenix Jana jacet, nato Phœnice, dolendum

Sacula Phœniceis nulla tulisse duos.

The noble *Henry* Earl of *Surrey*, Father to *Thomas* late Duke of *Norfolke*, and the right honourable and nobly learned late Earl of *Northampton*, in the time of King *Henry* the eight, first refining our homely English Poësie, among many other, made this epitaph comparable with the best, for *Thomas* *Clare* Esquire, his friend and follower buried at *Lambeth*, 1545.

Norfolk sprang thee, Lambeth holds thee dead,

Clare of the Conny of Cleremont though high,

Ccc 3

With-

Within the womb of Ormonds race thou bred,
 And sawest thy cosin crowned in thy sight;
 Shelton for love, Surrey for Lord thou chase,
 Aye me, while life did last, that league was tender:
 Tracing whose steps thou sawest Kellall blaze,
 Laudersey burnt, and battered Bullenrender.
 At Mustrell gates hopelesse of all recure,
 Thine Earl half dead gave in thy hand his will:
 Which cause did thee this pining death procure,
 Ere summers seven times seven, thou couldst fulfill.

Ab, Clere, if love had hoated, care, or cost;
 Heaven had not wanne, nor earth so timely lost.

The Duke of Suffolk and his brother, sons of Charles
 Brandon, which died of the sweat at Bugden, were buried
 together with this.

*Una fides viros conjunxit, religio una,
 Ardor & in studiis unus, & unus amor.
 Abstulit hos simul una dies: duo corpora jungit
 Una urna, ac monies unus Olympus habet.*

R. Edward 6.

King Edward the sixt, although he had his fathers fate
 in having no sepulchre, yet he had the honour of a learned
 Elegie composed by Sir Iohn Choock, too long to be here
 inserted, and this Distich.

*Rex, Regis nativ, regum decus, unica regni
 Spasque salusque sui, conditur hoc tumulo:*

The Earl of Devonshire Edward Courteney, honourably
 descended from one of the daughters of King Edward the
 fourth, is buried at Saint Anthones in Padua, with this,
 which I set down more for his honour, than the elegancy
 of the verse.

*Anglia quem genuit, fueritque habitura patronum,
 Corque cum cella hac continet arca Ducum:
 Credita causa necq, regni affectata cupido,
 Regina optatum nunc quoque connubium.
 Cui regni proceres non consensere, Philippo
 Reginam Regi jungere posse vati.*

Europam unde fuit juveni perigrare necesse

Ex quo mors misero contigit ante diem

Anglia si plorat defuncto principe cæco;

Nel mirum, Dæmonia de fœtis illa pio;

Sed jam Corruerit cælo fructusque deus;

Cum doleant Angli, cum sine fine gement:

Corruet prohibet agitur, præstantia, non ex;

Dum stabit hoc templum, vitæ semper erunt;

Angliaque hinc nimis statit, stat hincque Britannia;

Conjugii optat fama potensque oris;

Inproba Naturæ leges Libiscina refutandæ;

Ex aquo juvenes precipit atque senes;

*Walter Miller, who died for the profession of his faith;
as some say, made this Epitaph for himself;*

Non præva impetio, an doli a primis in locis;

Armarunt hostes in mea pœna rudes;

Sola fides Christi sacris signata libellis,

Qua vita causa est, est mihi causa necis.

This man was not so godly as he was impious (as it seemeth, who was buried in the night without any ceremony under the name of Menalcas, with this

Here lyeth Menalcas as dead as a logge,

That lived like a devill, and died like a dogge;

Here doth he lye said I? then say I lye,

For from this place he parted by and by.

But here he made his descent into the grave

Without either book, candle, or bell.

This may seem too sharpe; but happily it proceeded from some exasperated mind, as that of Don Pedro of Toledo Viceroy of Mexico, wickedly despoiled out of the Scriptures;

Hic est,

Qui propter nos & nostram salutem, descendit ad inferos.

A merry and wealthy Goldsmith of London in his life time prepared this for his Gravestone, which is seen at S. Leonards neer Foster-lane,

When

When the Bells be merrily rung,
 And the Mass devoutly sung,
 And the meat merrily eaten:
 Then is Robert Tropa, his wife and children quite
 Wherefore I beseech that of Mary sprong, (forgotten,
 Set their souls the Saints among;
 Though it be undeserved on their side,
 Let them evermore thy mercy abide.

Doctor Caius a learned Physician of Cambridge, and a co-
 founder of Gunwell and Caius Colledge, hath onely on
 his monument there.

FUI CAIUS.

Which is as good as that of that great learned man of his
 profession, *Julius Scaliger*.

SCALIGERI QUOD RELIQUUM.

But that which Cardinall *Pool* appointed for himself, is
 better than both, as favoring of Christian antiquity.

Depositu[m] Poli Cardinalis.

This ensuing for Sir *Nicholas Bacon* Lord Keeper of the
 great Seal is worthy to be read, both for the honour of
 the person, who was a most wise Councillour, and the rare-
 ness of *Iambique* verses in epitaphs (albeit this our age
 doth delight in *Iambique*) But as he saith, *Malas Iambus ene-*
cat, beat bonos.

Hic Nicolaum ne Baconum conditum
Exstima illum, tam diu Britannici
Regni secundum columnen; exitium malis,

Rolis asylum, caca quæ non extulit
Ad hunc honorem fors; sed aquis asides,
Doctrina, pietas, unica & prudentia,

Non moris rapinæ crede, qui unica
Vita perennes emeris duas: agit
Vitam secundam calitus inter animos.

Fama implet orbem, vita qua illi tertia est;
Hæc posuim in arca est corpus, olim animi domus:
Aræ dicata sempiterna memoria.

The excellent Poet *George Buchanan*, who is thought to have made this, bestowed these 4. verses also upon Mr. *Roger Ascham*, sometime Reader to Queen *Elizabeth*, and her Secretary for the Latin tongue, one of the first refiners of the Latin purity amongst us.

*Aschamum extinctum patria, Graiaque Camena,
Et Latia vera cum pietate dolens.*

Principibus vixit carus, iacundus amicis,

Rehodie, in moris dicere fama nequit.

He also composed this to the memory of that worthy Prelate, and Champion of our Church *John Jewell* Bishop of *Salisbury*.

Juelle, mater quem tulit Devoniam,

Nutrixque fovit erudita Oxonia;

Quam Maria ferro & igne patria expulsa,

Virtus reduxit, Praesulem fecit parens

Elizabetha docta doctarum artem,

Pulvis pusillus se sepulchri hic contigit.

Quam parva tellus nomen ingens oculis?

W. Lambe, a man which deserved well of the City of *London* by divers charitable deeds, framed this for himself.

As I was so be ye,

As I am ye shall bee:

That I gave, that I have,

That I spent, that I had:

Thus I end all my cost,

That I left, that I lost.

All which *Claudius Secundus* a *Romane* contained in these four words:

HIC MECUM HABEO OMNIA.

Short and yet a sufficient commendation of *M. Sanders* was this.

Margareta Sanders,

Digna hac luce diviniore,

Nisi quod luce meliore digna

And answerable therunto is this, for a Gentleman of the same name,

Who would live in others breath?

Fame deceives the dead mans trust:

When our names do change by death:

Sands I was, and now am dust.

Sir Philip Sidney (to whose honour I will say no more but that which *Maro* said of *Marcellus* nephew of *Augustus*, *Ostendunt terris hunc tantum fata, nec ultra esse sinunt*; which also was answered by the Oracle to *Claudius* the 3. Emperour, of his brother *Quintilianus*) hath this most happily imitated out of French of *Mons. Bonivet*, made by *Joach. du Bellay*, as it was noted by Sir George But in his *Poetica*,

*England, Netherland, the Heavens, and the Arts,
The Souldiers, and the World hath made six parts
Of noble Sidney; for who will suppose,
That a small heape of stones, can Sidney enclose?*

*England had his body, for she it fed,
Netherland his blood in her defence shed:
The Heavens have his soul, the Arts have his fame,
The Souldiers the grief, the World his good name.*

Vpon the golden Lyon rampant in *Gules* of the house of *Albenye*, which the late Earl *H. Fitz-Alan* bare in his *Armes*, as receiving the Earldome of *Arundell* from the house of *Albenye*, one composed this Epitaph.

Aureus ille leo (reliqui trepidate leones)

Non in sanguineo nunc stat ut anto solo.

Nam leo de Juda vicit, vltroque pepercit,

Et secum patris duxit ad usque domos.

Sic cadit ut surgat, flexibus vincit, & illum;

Quem modo terra tulit, nunc Paradisus habet.

In the Cloyster of New Colledge in Oxford, this following is written with a coale, for one *Woodgate* who bequeathed 200 pound to one, who would not bestow a plate for his memoriall.

Hæc Precipatetico;

Conda tibi tumulum, nec sibi heredis amor;

Epitaphium.

Epitaphiumque compara.

Mortuus est, nec erit libris hæc verba ducentis.

WOODGATUS HIC SEPULTUS EST.

Therefore the counsaile of Diego de Valles is good, who made his own tomb at Rome with this inscription.

Certa dies nulli est, mors certa, incerta sequentium

Cura: locet tumultum qui sapit, ante sibi.

A Gentleman falling off his horse, brake his neck, which suddain hap gave occasion of much speech of his former life, and some in this judging world, judged the worst. In which respect a good friend made this good Epitaph, remembering that of Saint Augustine, *Misericordia Domini inter pontem, & fontem.*

My friend judge not me,

Then seest I judge not thee:

Betwixt the stirrup and the ground,

Mercy I askt, mercy I found.

To the honour of Sir Henry Goodyer of Polesworth, a Knight memorable for his vertues: an affectionate friend of his, framed this *Tetrastich*.

An ill year of a Goodyer us bereft,

Who gone to God, much lack of him here left:

Full of good gifts, of body and of minde,

Wise, comely, learned, eloquent and kinde.

Short and sufficient is this of a most worthy Knight, who for his Epitaph hath a whole Colledge in Cambridge, and commanded no more to be inscribed than this:

Virtute non vi.

Mors mihi lucrum.

Hic jacet Gualterus Mildmay Miles, & uxor ejus.

Ipse obiit ultimo die Maii, 1589.

Ipsa decimo sexto Martii, 1576.

Reliquerunt duos filios & tres filias.

Fundavit Collegium Evangelicæ Cantabrigiæ.

Moritur Cancellarius & subthesaurarius Seasarth, &

Regis Majestatis a consiliis.

D d d a

Upon

Upon a young man of great hope, a student in Oxford was made this :

*Short was thy life,
yet livest thou ever :
Death hath his due,
yet dyest thou never.*

* Hitherto I have presented to you amongst others, all the Epitaphes of the Princes of this Realm which I have found; and justly blame-worthy might I be, if I should not do the same honour to the Princes of our time.

* Queen *Elizabeth*, a Prince admirable above her sexe for her princely vertue, happy government, and long continuance in the same, by which she yet surviveth, and so shall, indeared in the memory not onely of all that knew her, but also of succeeding posterities, ended this transitory life at *Richmond*, the 24. of *March*, 1602. the 45. year of her Raig, and seventy of her age.

Vpon the remove of her body to the palace of *White-hall* by water, were written then these passionate dolefull Lines :

** The Queen was brought by water to White hall,
At every stroke the oars tears let fall :
More clung about the Barge, fish under water
Wept out their eyes as pearl, and swome blinde after.
I think the Barge-men might with easier thighs
Have rowed her thither in her peoples eyes.
For how so ere, thus much my thoughts have soand,
Shad come by water, had she come by land.*

* Another at that time honored her with this: *H. Holland*
*Weep greatest Isle, and for thy mistress death
Swim in a double Sea of brackish water :
Weep little world for great Elizabeth,
Daughter of war, for Mars himself begat her.
Mother of peace : for she brought forth the later,
She was and is, what can there more be said ?
On earth the chief, in heaven the second Maide.*

* Another

* Another contrived this Distich of her :

Spain's rad, Rome's ruine; Netherlands' reliefe;
Earths joy, Englands gem, worlds wonder, Natures chiefe.

Another on Queen Elizabeth.

Kings, Queens, mens judgements, eyes,

See whose your mirror lies;

In whom, her friends hath seen,

A Kings state, in a Queene;

In whom, her foes surwayd,

A mans heart, in a Maid;

Whom, least men, for her pity

Shouldudge, to have been a Dicty.

Heaven since by death, did summon

To shew, she was a woman.

* But upon the stately Monument which King James erected to her memory, these inscriptions are affixed. At her feet.

MEMORIE SACRUM.

* Religione ad primam sinceritatem restaurata, pace fundata, Moneta ad justum valorem redacta, & bullionis domestica vindicata, Gallia malis intestinis principis sublecta, Belgio sustentato, Hispanica classe praecepta, Hibernia pulsata, Hispania, & rebellibus ad ditionem confecta pacata, Redibit ut usq; Academia lege annonaria plurimum adaugetur, tota deniq; Anglia data, prudenssimeq; Anno X^{to} LV. administrata Elizabetha Regina uxor, triumphatrix, preciosa, studiosissima, felicissima, placida morte septuaginta solus, mortales vel quae dum Christo iubente resurgant immortales, in hac ecclesia celeberrima ab ipsa conservata, & deinde fundata, deposita.

At her head this :

MEMORIE ETERNE.

* Elizabetha Angl^a, Francia, & Hibernia Regina, R. Henrici VIII. filia, R. Henrici VII. nepi, R. Edwardi VI. filii, principis patria parvuli, Religiosis & bonarum artium altissimusque inarum linguarum peritia, praclaris tam animi, tum

*corporis dotibus, Regi: quæ virtutibus supra sexum
Principis incomparabilis.*

*Jacobus Magna Britannia Franciæ & Hiberniæ
Rex, virtutum, & Regnorum hæres, bene meritis
piæ posteritatis.*

* Her nearest cousin *Mary Queen of Scots*, Dowager of *France*, a Princess also incomparable for her princely endowments, after her lamentable death was thus described:

*Regibus orta, auxis Reges, Reginæque vixi:
Per nupta, & tribus orbibus, tria regna reliqui.
Gallus opes, Scotus cunæ, habet Angliæ sepulchrum.*

* But the magnificent monument which the King erected when he translated her body from *Peterborough* to *Westminster*, is thus inscribed.

D. O. M.

*Bona Memoria &
Spei æterna,*

Maria Stuartæ Scotorum Regina, Franciæ Dotaria, Jacobus V. Scotorum Regiæ filia & hæredis unica, Henrici VII. Ang. Regis ex Margareta majori natu filia (Iacobo III. Regi Scotorum matrimonio copulata) proneptis, Edw. IV. Angliæ Regis ex Elizabetha filiarum natu maxima abnepis, Francisci II. Gallorum Regis conjugis, Corona Angliæ, dum vixit erigenda & indubitata hæredit, & Iacobi Magnæ Britannia Monarcha potentissimæ matris.

Stirpe verè regia & ant. quissimæ prognata erat, maximè totius Europæ Principibus agnatione & cognatione conjuncta, & exquisitissimæ animi & corporis dotibus & ornamentis cumulata. Simas Peritum ut sunt varia rerum humanarum vices, postquam annos plus minùs viginti in custodia detenta fortiter & strenuè (sed frustra) cum malevolorum obstaculis, timidorum suspicionibus, & inimicorum capitalium infidiis constata esset, tandem inaudita & inextinguibili Regibus exempla securi percussit.

Et contempto mundo, de viciâ morte, lassato carnifice, Christo servatori animæ salutem, Iacobo filio spem regni & posteritatis,

Epitaphes.

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ritatis, & universis cadis infansia spectatoribus exemplum
patientie commendans pie, patienter, intrepide cervicem Re-
giam securi maledicta subiecit, & vita caduca sortem cum
caelestis regni perennitate commutavit.

VI. Idus Februarii.

Anno Christi MDLXXXVII.

Ætate, XXXVI.

Obruta frugifero sensim sic cespice surgunt

Semina, per multos quæ latuere dies.

Sanguino sancivit sedus enas plebs Iehova,

Sanguine placabant numina sanctæ patres;

Sanguine conspersi quos præterit ira Penates;

Sanguine signata est qua modo cecidit humus.

Parce Deus, sacris est, infandos siste dolores;

Inter funestos pervelet illa dies.

Sic Reges mactare nefas, ut sanguine postea

Purpureo nunquam terra Britannia fluat.

Exemplum pergas case cum vulnere Christa;

Inque malum præceps auctor, & altor, cai.

Si meliore sui post mortem parat triumphet,

Carnifices flectant, tormina, claustra, cunctas;

Quem dederant cursum superæ Regina peregit;

Tempora læta Deus, tempora dura dedit.

Edidit eximium fato proper ante Iacobum,

Quem Pallas, Musa, Delia sacra colunt.

Magna vero, major nati, sed maxima parvi

Conditur hic regum filia, sponsa, parens.

Det Deus ut nati & qui post nascentur ab illa,

Æternos videant hinc sine nube dies.

H. N. gemens P.

* For Prince Henry her grandchild, of whose worth Eng-
land seemeth unworthy, many excellent Epitaphs were com-
posed every where extant, but this have I selected.

Reader, wonder think it none,
Though I speak and am a stone,

Here

Here is shroud casket all dust,
 And I keep it but in trust.
 Should I not my Treasure tell,
 Wonder then you might as well,
 How this stone could choose but break,
 If it had not learnt to speak.
 Hence amazed, and aske not me,
 Whose these sacred ashes be.
 Purposely it is conceald,
 For if that should be reveald,
 All that reade would by and by,
 Melt themselves to tears, and dy.

Withn this marble casket lies
 A matchlesse jewel of rich prize,
 Whom Nature in the worlds disdaind,
 But shewd, and then put up againe.

On Queen Anne.

March with his winde hath struck a Cedar tall,
 And weeping Aprill, mourns the Cedars fall.
 And May intends no flowers her month shall bring,
 Since she must loose the Flower of all the spring.
 Thus Marches winde hath caus'd Aprill showers,
 And yet said May must loose her flower of flowers.

Another on Queen Anne.

Thee to invite, the great God sent a star,
 Whose nearest friend and kinne, good Princes are:
 Who, though they run their race of men, and dye,
 Death serves but to refine their Majestie.
 So did our Queen her Court from hence remove,
 And left this earth, to be enthrond above.
 Then she is chang'd, not dead, no good Prince dyes;
 But like the Sun, doth anely set, to rise.

On King James.

He that hath eyes, now wake and weep;
 He whose waking was our sleep.

Epitaphes.

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Is fallen asleep himself, and never
 Shall wake more: still wake for ever:
 Deaths iron hand, hath claid those eyes
 That were at once, three king doms spies,
 Both to foresee, and to prevent
 Dangers, so soon as they were meant,
 That head, whose working brain alone
 Thought all mens quies, but his owne:
 Is fallen at rest (Oh) let him have
 The peace he lent us, to his grave,
 If no Naboth, all his raignt
 Was for his fruitfull Vineyard for us,
 If no Vriah cost his life,
 Because he had too sayd a wife.
 Then let no Shemies curses wound
 His honour, or prophane this ground:
 Let no black mouthed brat, drawe curve,
 Peacefull Iames his ashes stir,
 Princes are Gods, (O) do not then
 Rake in their graves to prove them men.

Another on King Iames.

For two and twenty years, long care,
 For provid'ng such an heir,
 Which to the Peace he had before,
 May adde to, se, two and twenty more.
 For his days travels, and nightes watches,
 For's crasie sleep stollen by matches,
 For two fierc't king doms wound in one,
 For all he did, and went to have done.
 Do this for him, write o're his dust,
 James the Peacefull, and the Just.

On the King of Sweden.

Seek not Reader here to finde
 Entomb'd, the throne of subtile mind,
 As did the brave Gustavus fill,
 Whom neither time nor death can kill:

Go and reade all the Cæsars acts,
 The rage of Scythian Cataracts,
 What Epire, Greece, and Rome hath done,
 What king doms Gothes and Vandals won,
 Reade all the worlds heroique story,
 And learn but half this Hero's glory.
 These conquered living, but life flying,
 Reviv'd the foes, he conquer'd dying,
 And Mars hath offered at his fall
 An Hecatombe of Generals:
 The great Comparer could not tell
 Whence to draw out his Parallels,
 Then do not hope to finde him here,
 For whom earth was a narrow sphere.
 Nor by a search in this small marble room,
 To finde a King so far above a Tombe.

Another.

Upon this place the great Gustavus dy'd,
 While victory lay weeping by his side.
 Vpon the Tombe of the Heart of Henry the third, ^{late} King
 of France, slain by a Iacobine Fryer, 1589.
 Whether thy choyce or chance, thee hither brings;
 Stay Passenger, and waile the hap of Kings.
 This little stone a great Kings heart doth hold,
 That rul'd the sickle French, and Polacks bold,
 Whom with a mighty warlike host attended
 With trayterous knife, a cowl'd monster ended.
 So frail are even the high best earthly things,
 Go passenger, and wail the fate of Kings.

Vpon the Duke of Richmond and Lenox.

Are all diseases dead, or will death say
 He might not kill this Prince the common way?
 It was even thus, and Time with death conspir'd,
 To make his death, as was his life admir'd.
 The Commons were not summon'd nor I see,
 Merely to make laws, but to mourn for thee.

Epitaphes.

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Not less than all the Bishops might suffer
To wait upon so great a sacrifice:
The Court the Altar was, the waters Peers,
The Mirrhe and Frankincense great Casars tears,
A funerall for greater pompe and state,
Nor time, nor death, could ever celebrate.

Upon Sir Francis Vere.

When Vere sought death, arm'd with his sword & shield,
Death was afraid to meet him in the field:
But when his weapons he had laid aside,
Death like a coward strook him, and he dy'd.

Upon Master Edmund Spencer the famous Poet.

At Delphos shrine one did a doubt propound,
Which by the Oracle must be released,
Whether of Poets were the best renown'd,
Those that survive, or those that be deceased:
The God made answer by divine suggestion,
While Spencer is alive, it is no question.

*Qui fide antiqua, & opera assidua
Britannicam antiquitatem
Indagavit;*

*Simplicitatem innatam honestis
studiis excoluit;*

Animi solertiam candore illustravit;

Gulielmus Camdenus ab Eliz.

*R. ad Regis Armorum (Clarentis
titulo) dignitatem evocatus.*

*Hic spe certa resurgendi in
Christo S. E.*

Q.

Obiit Anno Dom. 1623. 9 Novembrii.

Ætatis sue 74.

But I rest now I have overleapt the reach of mirth

and

Ecc 2

Upon

Upon Mr. Michael Drayton Monument in Westminster.

Dee pious Marble, let thy Readers know
What they and what their children owe
To Draytons name, whose sacred dust
I recommend unto thy trust,
Protect his Mem'ry, and preserve his story,
Remaine a lasting monument of his glory,
And when thy ruine shall disclaime
To be the treasurer of his name;
His name that cannot dye shall be
An everlasting Monument to thee.

Isaacs Causabonus.

(O Doctiorum quicquid est assurgit
Huic tam colendo nomini.)

Quem Gallia reip. literaria bone
Peperit, Henricus IV. Francorum Rex
Invictissimus Lurctiam literis suis
Evocatum, Bibliotheca sua praecepit,
Charumq; deinceps dum vixit habuit.
Eoque terris erepto Iacobus Mag. Brit.
Monarcha Regum doctissimus doctis
Indulgentiss. in Angliam accipit.
Amunifice fovit. Postoritasque ob
Doctrinam aeternam mirabitur

H. S. E. invidia major.

Obiit aetern. in Christo vitam anhelans

Kal. Jul. MDCXIX. Aet. LV.

Viro opt. immortalitate digniss. Th. Mortuus Ep. Dunelm.

Iucundissima quoad frui licuit consuetudinis.

Memor Pr. S. L. CV. MDCXXXIV.

Qui nosse vult Causabonum,

Non saxa sed chartas legat

Superfuturas post mortem

Es profuturas posteris.

But I fear now I have overcharged the Readers minde,
with

Epitaphes.

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with dolefull, dumpe and uncomfortable liers. I will therefore for his comfort, end this part with a few conceited, merry, and laughing Epitaphes, the most of them composed by Master John Heekin: when he was young, and will begin with the Bellows-maker of Oxford.

*Here lyeth John Cruker a maker of Bellows.
His crafts, master and King of good fellows;
Yet when he came to the hour of his death,
He that made Bellows, could not make breath.*

Thomas Elderton, who did arme himself with Ale (as old Father Ennius did with Wine) when he ballated, had this, in that respect made to his mentry.

*Hic situs est: sibi in qua, et hinc Eldertonus, prolo
Quid dico, hic situs est? hic potius situs est.*
Of him also was made this.

*Here is Elderton lying in dust,
Or lying Elderton, chase which you lust,
Here he lyeth dead, I do him no wrong,
For who knew him standing, all his life long?*

Some wise man was he, and so reputed, for whom this was composed.

*Here lyeth Thom. Nick, body
Who lived a fool and dyed a nody:
As for his soul aske them that can tell,
Whether fools souls go to heaven, or to hell.*

Neither may this offend any, For that of Durandus the old Priest is little better.

*Hic est Durandus positus sub marmore duras
In sepulchro duras, nec duras, nec duras.*

* And this following of an usurer is of the same straine.

*Here lyeth in the hundred
In the ground full randed.
'Tis an hundred to ten,
But his soul is damned:*

Miserable was Hermon, who when he had only dreamed that he had disbursed money, died for woe; likewise

See 3

Phedias

Heads who went not for that he should dye, but that his buriall would cost four hundred. But most miserable was that pittie penny *Hermocrates*, that in his last will & testament made himself his own sole heir and executor of all he had, and yet refused to live when he might, because he would not be at charge of a puration. And our Countryman old *Sparger* might seem to be of his tribe, for whom was made

*Here lyeth father Sparger,
That dyed to save charges.*

Master Will Doctor of Physick who died lately at *Vienna*, would often say hee would have this verse onely for his Epitaph.

Here lyeth Willing Will.

But a friend of his that knew him to be Caprichious, wished him to adde one verse more to make up rime after the manner; but when he said, he had nothing he might adde more, one extempore said, it might be well made up thus.

*Here lyeth willing Will
With his head full of VVillamits.*

For one that had continuall new encounters in his own minde, and crammed his head with contrary discontents, I have heard this.

*Here lyeth he,
VVhich with himself could never agree.*

And for another contentious companion was made this.

*Here lyeth the man who in life
VVith every man had law and strife.
But now he is dead, and layeth in grave.
His bones no quiet rest can have.
For lay your ear unto this stone,
And you shall hear how every bone
Doth knock and beat against each other,
Pray for his soules health, gentle brother..*

Epitaphes.

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You shall have this out of the Cathedrall Church of
Norwich, whatsoever you account of it.

Under this stone

Lyes John Knapton,

Who dyed just

The xxviii of August,

M. D. XC. and one,

Of this Church Peti. Canon.

Upon merry Tarlton, I have heard this.

Hic finis est cuius vox, vultus, actio possit

Ex Heraclito reddere Democritum.

Here lyeth Richard a Preenc,

One thousand, five hundred, eighty nine,

Of March the xx. day,

And he that will dye after him may.

Here lyeth he, who was borne and cryed,

Told threescore years, full sick, and dyed

Here lyes the man whose horse did gaine

The Bellin race on Salisbury plains:

Reader, I know not whether needs it,

You or your horse rather saye it.

Here lyes the man that madly staine

In earnest madness did complaine

On nature, that she did not give,

One life to loose, another to live.

Here lyes she Lord have mercy upon her,

One of her Majesties maids of Honour:

She was both young, slender, and pretty,

She dyed a maide, the more the pity.

Here lyes a gallant, a gentleman of note,

Who living could never change a groat.

Here lyes Tom Daine that notable Raylour,

That in his life was said Shee-maker, nor Taylour.

One

One stone sufficient to the death and dole of

Her that in life was not content with two.

Here lyeth C. under yron

As wise as L. then and now.

He never refused the Wine of his friend

Drink was his life, and drink was his end.

Here lyeth N. a man of fame,

The first of his house and last of his name.

At Farlam on the west marches toward Scotland, near
Naworth Castle.

John Bell broken-brow

Lies under this stean:

Four of mine own sons

Laid it on my wean.

I was a man of my meate,

Master of my wife;

I lived on mine own land

Without mickle strife.

For old Th. Churchyard the poor Courte Pott this is
now commonly current.

Come Alecto and lend me thy torch,

To find a Church-yard in the Church-porch.

Poverty, and Pherry this to the dath enclase,

Therefore Gentlemen be merry in Prose.

With these memorials of the dead which give a little li-
ving breath to the dead (for as he saith, *Mortuorum vita*

in memoria vivorum patitur) I conclude:

Et veniam pro laude peto. Laudatus sum

Non fastidium si tibi Lector ero.

In Saint Pauls was this,

Here lies John Dod, a servant of God, to whom he is gone;

Father, or Mother, Sister or Brother, he never knew none,

A Headborough, and a Constable, a worth of justice,

The first of his house, and last of his name.

Dyed,

*Dyed, buried, and deceas'd the fifteenth of May, (Monday).
One thousand, five hundred, and fifteen, being Whitsun-*

On Master Burbidge the Tragedian.

Exit Burbidge.

On Master Weymarks, a constant walker in Pauls.

Defessus sum ambulando.

Upon a Puritanicall Lock-Smith.

A zealous Lock-Smith dy'd of late,

And did arrive at heaven's gate,

He stood without and would not knock,

Because he meant to pick the lock.

In Saint Mary Savours this.

Here lyes William Emerson,

who lived and dyed an honest man,

*Upon a Gentlewoman, whose husbands love to her broke
her heart, he writing himself this Epitaph.*

These lines with golden letters I have fill'd,

Here lyes that wife, whose husbands kindness kill'd,

*Upon the Mayrdom of Saint Alban painted in
glasse, this.*

The image of our frailty, painted glasse,

Shews where S. Albans life and ending was :

A Knight beheads the Martyr, but (so soon

His eyes dropt out, seeing what he had done :

And leaving their one head, som'd wish a tear

To wail the other head, lay mangled there

Because his eyes before no tears would shed,

His eyes like tears themselves fell from his head.

Contrite, thus when Saint Alban dyes,

The murderer himself weeps out his eyes.

Not of a much finer shred is this Epitaph written upon one
Hubberton in the North Country,

Here ligs John Hubberton,
And there ligs his wife,
Here ligs his dagger,
And there ligs his knife:
Here ligs his daughter,
And there ligs his sonne,
He ghes brave Iohn Hubberton.

One to shew the good opinion he had of his wifes soule
departed, who in her life time was a notorious shrew,
writes upon her this Epitaph.

We lived one and twenty year
As man and wife together:
I could not stay her longer here,
Shee's gone I know not whither.
But did I know, I do protest,
(I speak it not to flatter)
Of all the women in the world,
I sweare I'd nere come at her.
Her body is bestowed well,
This handsome grave doth hide her,
And sure her soul is not in hell,
The devell could ne're abide her:
But I suppose shee's fast'd aloft,
For in the late great thunder,
Me thought I heard her very voyce,
Rending the clouds asunder.

Upon a couple who equally used to brawle one with the
other, was written this Epitaph.

Hic jacet ille, qui centies & mille,
Did scold with his wife;
Cum illo jacet illa quæ commisit in villa
Did quarrell with his life:

Epitaphes.

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His name was Nick, the which was sick,

And that very male;

Her name was Nan, which lov'd well a man,

So Gentlemen, Vale.

Upon one Master *Thomas Penicorne*, a Gentleman of an ancient family, and allyed to many more, who sometime was one of the Clerks of the Councell to Queen *Elizabeth*, upon a Stone in a Pillar of the Cathedral Church of *Rochester*, is engraven this plain Epitaph.

Learning, Worship, Credit, Patrimony,

Wis, Wealth, Alliance, Wife and Progeny,

Servants and Friends: all this (alas) had he,

Tet lyeth now in dust here, as you see,

And so do thousands more, and so shall ye.

He did but follow those that went before,

And you shall follow him, and others more

Shall follow you; small difference in the matter,

But that some go before, and some come after.

Upon one of a base condition, yet in respect of his name, would have claimed kindred of a most Noble Family, and being a notorious lyar, was this written.

Here lyes M. F. the sonne of a Bears-ward,

Who would needs bear Arms in desp'ght of the Herhaught:

Which was a Lyon as black as a Jew-stone,

With a sword in his paws instead of a whetstone.

Five sonnes had this lyer, 'tis worth the revealing,

Two arrant lyers, and three hang'd for stealing.

His daughters were nine, never free from faires,

Three crooked Apostles, and six arrant whores.

Vpon a Dyer I find this written,

He that dyed so fast in spere,

Dyed at last, no colour fere.

Not much unlike to the former is this written upon a

Cobler named *Cosier*,

Come gentle Reader, gentle friend,

*And here behold poor *Cosiers* end,*

Longer in length, his life had gone,
But that he had no Last so long,
O mighty Death! whose art can kill
The man that made sales at his will.

On a child drowned catching of an Apple.

D sce meo malo, posse carere malo.

Upon the untimely death of a child.

As careful Nurses to their bed do lay
Their children, which too long would wantons play:
So to prevent all my ensuing crimes,
Nature my Nurse laid me to bed betimes.

On a youth that dyed with grief.

Surpris'd by grief and sickness, here I lye,
Scapt in my middle race, and soon made dead,
Youth do not grutch at God, if soon thou dye,
But know he troubles sinners on thy head,
Who for the mortall sinners work, equall the pain
With those that have endur'd the heat of day.

On rich Hewer.

Here lyes rich Hewer, a Gentleman of note,
For why he gave three Owls in his coate,
Ye see he is buried in the Church of Saint Paul,
He was wise, because he, and now you know all.

In Saint Martins in the fields.

Here lyes Richard Hobbs,
Yeoman of the Robes,
To our late Sovereign Queen Mary, (ry,
And dyed on Ashwednesday being the 19. of Februa-
One thousand five hundred, sixty and one,
On whose soul Jesus have mercy, Amen.

Upon John Death.

Here lyes John Death, the very same,
That went away with a conspurc his name.

Epitaphs

Upon one that was blinde and deafe.

Here lyes Dicke Freeman

That could not hear nor see man.

Upon one that was bald.

Here lyes Iohn Baker, called in mould.

That never gave a penny to have his head could.

Now the Plague and the Poxe light on such a device.

That undid the Barker, and starv'd on the face.

Vpon one *James Grocer*, buried in *St. Mary Savoy's*
in Southwark, 1626.

Some call'd him *Garter*, but this was too high.

His name was *James*, thus here doth lye.

Who in his life was tell on many a woe.

And now he lyes anchored in his own grave.

The Church he did frequent, while he had breath.

He desired to lye therein after his death.

To heaven he is gone, the way before.

Whereof Grocers there is many more.

Vpon *Simon Vindoe Vindoe*, dwelling in *Fleet street*, at
the sign of the *Devell* and *St. Dunstons*.

Apollo & others *Musarum*

Bacchus & others *Vindoe*

Ceres pro pane & others *Vindoe*

Adeste omnes & others *Vindoe*

Diique Deaque lamentare *Vindoe*

Simonis Vindoe funus defuncti

Sub signo malo bene vixit, mirabile

Si ad calos recessit, gratias Diabolo

We will now come nearer to our times, and shew you the
fertility of our moderns wit in some few, but extraordinary
pieces of various inventions, upon several subjects, some grave
and serious others quite ridiculous.

Vpon a *Burthen* that married a *Farmer's* daughter.

The flesh is married to the skin.

I found this written upon the Doone Church in *Myreth*,
upon *Cain* and *Abel*.

Abel: Sacrum pinguis dabo, non magnum sacrificabo,
Cain: Non dabo pinguis sacrum, sacrificabo magnum.

Vpon two beautifull children, a brother and sister, who
wanted each of them an eye.

Lumine *Acon* dextro carnis, *Leonilla* sinistro,

Et potius forma vincere merque *Deos*:

Parce puer, *immo* quid habes concede *forori*,

Sic tu carnis *AMOR*, *sic* erit illa *PENUS*.

Englished thus.

Thou one-eyed Boy, whose sister of one mother,
Matchless in beauty are, save one to th' other:
Lend her thine eye, sweet Lad, and she will prove
The Queen of Beauty, thou the God of Love.

On a Gold-Smith that tips a stone Jugg with silver.

He that did tip stone Jugges about the brimme,
Met with a black pot, and that pot tip'd him.

Vpon two Lovers who being espoused, dyed both before
they were married.

She first deceas'd, he for a little tryed
To live without her, but 'd it not, then dyed.

Mean life.

Man is a glass, life is as water
That's weakly wall'd about:
Sinne brings in death, death breaks the glass;
So runs the water out.

Upon a young Gentlewoman

Nature in this small Volume was about
To perfect what in woman was left out,
But fearing lest a piece so well begunne
Might want preferment when she had done,
Ere she could finish what she undertooke,
Threw dust upon it, and shut up the booke.

Here

Epitaphes.

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Here lies a woman, no man can deny it,
That rests in peace although she liv'd unquiet.
Her husband prais, if by her grave you walk,
You'd gently tread, for it wou'd hurt her's sake.

Upon Master Parsons, Organist at Westminster.
Death passing by, and hearing Parsons play,
Stood much amazed at his depth of skill,
And said, this Artist must with me dwell
(For Death bereaves us of the better skill)
But let the Quire while he keeps time, sing on,
For Parson rests, his service being done.

Vpon Master Charles Wray, sonne to Sir William Wray, who
died at sixteen or seventeen years of age, and lyeth
buried in Ashbie Church in Lincolnshire,

When I in Court had spent my tender prime,
And done my best to please an earthly Prince,
Even sick to see how I had lost my time,
Death pitying mine estate, remov'd me hence,
And sent me (mounted upon Angels wings)
To serve my Saviour and the King of Kings.

Epitaphium Monachissae Hermine IANÆ
Wintoniæ Marchionissæ maribus suis Basings defunctæ.

Inclita IANÆ jacet hoc Marchionissa Sepulchro,

Cestrensis patr. i gloria sola soli.

Quam non usque adeo titulis, non census honores,

Stemmatum magnorum sanguinis ducta duorum,

Non tua qua Trivix curabat for in Diane

Dicere & Italiam vel superasse Deam.

Quam pietas sua gratia Deo, quam potiore casto

Religionis amor, vix itaque labe carens,

Quam roseo resideret gero rosa non destituta vulva,

Absque supercilij fronti benigna nitens.

Oh quam te meminerit superi nova ceter Olympi

Driva anima æternum consociata Deo,

Angelis

Angelica ubi missa chorus agit alta triumphus,
In parvis fragilis clausa soluta, redit.

Upon a Collier

Here lies the Collier John of Nalbes,
By whom Death nothing gain'd he swore:
For living he was dust and ashes,
And being dead, he is no more.

A Gentleman who dwelt at Bermington in Holland, wrote
this Dutch in Latine upon his wife buried at Western
keale in Lincolnshire.

Qua p. n. qua prudens, qua provida, pulchra fuisse,
Uxor in Germanico chara MARTA, dicit.

Upon an Viceroy

Here lies he underneath this stone,
That whilst he liv'd did good to men,
And therefore at the point to dye,
More cause had some to laugh then cry.
His eldest sonne thought he had wrong,
Because he lived out so long,
But now he's dead, how much he's wrong,
Thou that art dead, thou know'st the cause.

On a Miller

Death without warning, was as bold as briefe,
When he kill'd two in one, a Miller and a thief.

On a Wrestler

Death to this wrestler gave a fine fall,
That trip'd up his heels, and took no hold at all.

Upon a rich Country Gentleman

Of Woods, of Plains, of Hills and Dales,
Of Fields, of Meads, of Parks and Pales,
Of all I had, this I sell,
Lived no more, I have no less.

Or his power, and where it ends,
 And how far his will extends.
 Go and finde the bolt that last
 Brakes the clouds, or with like hast
 Fly to the East, and tell me why
 Aurora blushes: if to lie
 By an old man trouble her mind,
 Did Cephalus be lost and inde,
 Caus't thou by him are misse
 The mysteries of a Courtiers face,
 Caus't thou tell me why the night
 Weeps out her eyes? If for the sight
 Of the lost Sunne, she puts on black,
 Dost so his fall, and turn him back,
 If not for him, then go and finde
 A widow, or all woman kinde,
 Like to their outward shew, and be
 More than a Delph as Deity.

Anagrammes.

Vpon Henry the fourth King of France,

Rain by Ravillac.

Henricus IV. Galliarum Rex.

In herum enurys Ravillac.

Anna Britanniarum Regina

In Ama regnans in Anglia.

Elisabetha Stuarda

Has Artes beatas vult.

Vpon a fair Lady, the Lady Anna Dudley Italian.

Anna Dudley

E la nuda Diana.

Vpon Master John Denland the famous Lutanist.

Joannes Denland

Annos ludendo habuit

Maria Mentis

Tu a me amaris.

Dams Elinor Davies

Never so mad a Ladie.

Vpon a heave Lady living in Norfolk
Admis *Admis*

Tum more Dianam

Me induat Amor

Nuda O te miram.

Sir Thomas Ridgwaie being Treasurer of Ireland, gave for his crest a Camell kneeling under his burthen, whereupon this Anagramme fortunately fell upon his name.

Thomas Ridgwaie.

Abhi Gravato, Dent.

Palindromes are those where the syllables are the same backward and forward, these also are of fine invention: as.

A Noble Lady in Queen Elizabeths time being for a time forbidden the Court for being over-familiar with a great Lord in favour, gave this Embleme, the Moon covered with a cloud, and underneath.

Abiata, as abhi.

A great Lawyer, as well this, the same also backward and forward:

Si natus in natus.

Which may be englished,

Give me my fee, and I warrant you free.

A Scholler and a Gentleman living in a rude Countrey Town, where he had no respect, wrote this with a coale in the town Hall.

Sibi dura a rudibus.

At Cadix in Spaine is to be seen this mad Epitaph of one whose name was *Jusanus*. *LeSor.*

Infans infans jaceo, et nisi tu me infans non fuisses, non huc ad istas orbis partes, me quatuor accessisses. *Vale & fave.*

Those devices that expresse names by bodies are termed *Rebus*, in old times esteemed ingenious devices, but in our ridiculous.

Master *Newburie* the Stationer, devised for himself an Epitaph with the Berries, and a great N. hanging upon a snag in the midst of the sea, which could not choise but make *Newberrie*,



A

T A B L E

The most remarkable things handled in the foregoing Book.



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